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NEW WORLDS TO CONQUER

WILLISTON WIRT

IN BROWSING through a display of religious books recently, I came across one with this strange title: **THE FLOOD STORY IS TRUE!** Curiosity got the better of me, and I picked the book up, and leafed it through. Its thesis seemed to be that many persons in this day and age have called into question the veracity of the ancient account of the flood, as found in the eighth and ninth chapters of the Book of Genesis, seeing it simply as an interesting bit of folklore from a very primitive era. So the author proceeds to show, by delving into the early literature of Babylon, Greece and India that the record of a great flood is not confined to the Old Testament alone, but makes its appearance in many another ancient document. Moreover, and this was his clinching argument, recent archeological excavators in Assyria, conducting their diggings at extremely low levels, have uncovered a broad, thick layer of silt which they reason could have been deposited only by some great all-extensive flooding of the earth's surface. Therefore, Q. E. D., says the author, anyone daring to question the ancient biblical account of the flood is simply flying in the face of overwhelming evidence to the contrary. **THE FLOOD STORY IS TRUE!**

Now, of all such attempts to validate Old Testament material, this one, it seems to me, is just so much wasted effort. For after all, what has been gained? From a literal standpoint the story of the flood is one of the least satisfactory narratives of the Old Testament, inasmuch as it pictures God as failing to achieve his objective.

Let us review the bare details for a moment. Briefly, they are these. The human descendants of Adam and Eve and Cain and Seth, in spite of their Godly origin, turned out to be a pretty sordid lot. Their ways were wicked, and they showed no sign of regeneration and repentance. "God saw that the wickedness of man was great in the earth" says the Bible record, "and it repented God that he had made man upon the earth, and it grieved him at his heart." So God chose Noah, who is described as a "perfect" and "complete" man, and confided to him his plan to get rid of this offensive population, once and for all, and start all over again. As a result, Noah began to construct a huge wooden Ark, and despite all manner of sarcasm and ridicule from his neighbors, he prepared for a very rainy day.

Finally the rains began, and Noah went on

board the Ark with his family, and the great variety of animals he had assembled. "And the rain descended. And the floods came." And every living creature on the earth was drowned in the rising waters, save only those in the Ark.

After many long months, the waters finally receded, and when the dove which Noah sent forth failed at last to return, the door of the Ark was opened, and out came the cream of the human crop—the noble family which was to restock the earth with righteous and God-fearing people, and likewise, of course, the animals who were to breed a new stock of their kind. So far, so good.

But now comes the amazing sequel which, as I intimated, seems to indicate that God failed to achieve his purpose. Noah, the "perfect" and "complete" man—the cream of the crop, from whom so much was expected, and upon whom so much depended, turned out a rank weakling. He is revealed as a wine-bibbler, a man with no control over his physical appetites. What a comedown! What a tragedy! Can't you just hear someone saying: "It's human nature, that's what it is! God could create a brand new world, but as long as he saw fit to populate it with the seed of the old humanity, human nature being what it is, no real and lasting good could possibly result."

Now, regardless of your belief about the literal truth of this flood epic, (and I still remember how as a boy I shuddered over Gustav Dore's vivid illustrations of flood victims vainly clutching for handholds as the waters sucked and swirled about their naked bodies, and wondered why God's love failed to meet that contingency)—regardless of the viewpoint you hold with respect to the details of that stark narrative, this much is true—this much is a parable of life, namely: *Men have always experienced difficulty in completely disassociating themselves from the old, deeply ingrained evils of the past.* Emerson once said: *"A great licentiousness treads upon the heels of a reformation."*

Consider, for example, what has happened with respect to our national experience. We began life on this continent with a clean slate, as it were. Like Noah, we stepped into an altogether new environment. But in governing ourselves, we sowed the seeds of the same old quarrels and bitternesses which made life so miserable in the old world. Then, in a mighty purge, the 13 colonies declared their independence. They appealed to

the highest motives—justice, equality, fraternity, democracy. They gloried in the rights of the individual, and proclaimed their faith and trust in God. Here again was a new world. Here the opportunity offered itself to set up a new society which would be as near the height of perfection as the mind of man could conceive. Yet all the patriotism in the world cannot bind us today to the fact that the perfection we sought, the high ideals we professed, are a long, long way from achievement. Like Noah we indulged in a drunken orgy of lust for money and power and self-aggrandisement. We wasted our substance, despoiled our soil, multiplied our under-privileged, so that today our very freedom is threatened by the licentiousness—the *laissez-faire* behaviour that as a society and as a nation we have permitted to exist.

Consider also what has happened to our religious experience. The Mayflower brought to our shores a group of people so intent upon establishing the right of all human beings to worship as they privately desired, that they gave up comfortable homes in England and Holland to eke out in barren New England a meagre and sickly existence. No one guaranteed their food or their protection from the Indians. It was sufficient for their deepest desires simply to be forever rid of the obnoxious authority of a state church, and a priest-ridden hierarchy. What have we done with this opportunity they sacrificed so much to bequeath to us? How have we behaved in this brand new environment? Well, we have produced such intoxications as Aimee McPherson, Father Divine, the Cults of the Swamis, Spiritualism, Astrology, and all the rest. We have made profanity so common-place that we no longer flinch when we hear it in the market-place, or read it in a book from the public-library. We no longer gather together to pray outside of church walls, or conduct family worship. And we crowd our churches to capacity no more than twice or three times a year.

Consider, too, what has happened with respect to our industrial experience. A brand new world has been created for us by science and machinery. We are almost entirely free from the severe drudgeries that burdened our parents and grandparents. We have been provided with new beauty, new pleasures, new comforts, we can produce as never before all of the goods, all of the food, all of the major wants of our entire population. Yet with all of this new technological environment, the like of which has never before been experienced, we have more unemployment, more mental breakdowns, less opportunity and less widespread happiness than ever before in our history.

And consider also what has happened with respect to our international experience. A world which through centuries of strife and through example after example of the disillusionizing aftermath of despotic regimes and dictatorships, had finally in a burst of idealism and goodwill, evolved a new conception of the need for a World Court of Justice, and a League of Nations—that world has been forced virtually to abandon every constructive device, every cooperative instrument

and go back to reliance upon brute force and frightfulness and mass preparation for carnage.

Yes, indeed, the flood story is true! Not just once, but time after time God has permitted a new world to come into being. The slate has been wiped repeatedly. The stage has been cleared again and again. Only *man* has failed to respond properly. Always he has seemed to follow the drunken pattern of Noah in his disappointing behavior—in his utter unwillingness to rise to the new opportunity—the new achievement—the new righteousness that is within reach, and which can be his, if he will only throw off the habits and sins and blind animal instincts of the past, and create, in keeping with his new estate, a *new creature*, with a new heart and mind and spirit.

For after all, does not this problem point inescapably to one essential weakness in the set-up of life—all the way down the line, the chief failure is the *human* failure, the failure of the human individual in each instance to measure up to the new conditions, the new life, which is constantly being made available for our use and enjoyment.

I say the flood story is true. Its implications are legion. They fill our history books, and permeate most of our contemporary life. But thank God, we do not have to take our cue from Noah. We have a far better guide, namely, Jesus Christ.

My whole purpose in this sermon is simply to point out the contrast between the perils and pitfalls that continually await those who base their lives and their philosophy or action upon the Noah formula, and the values and attainments which are in store for those who adopt the plan and program of Jesus Christ. For it was the genius of his clear mind, that he faced exactly the same basic problems that have baffled all men of all ages, and that he made of his life a living testimony to the only sure solution: *Thou shalt love. Thou shalt love the Lord thy God with all thy mind and with all thy heart, and with all thy strength, and thy neighbor as thyself.* There is the answer to Noah. There is the answer to those who think that human nature must always be weak and cowardly. There is the answer to the world's bafflement, and to our aggravation over the present state of world affairs.

Oh, I know—we term our civilization a Christian civilization, and we are accustomed to speak of the civilized nations as Christian nations, but in very truth, Christianity in its essential reality has never been widely practiced, and has never become identified with national policy, anywhere. The breakdown we are involved in today is not a breakdown of Christianity. *It is Noah*, back in the center of the picture again. It is the failure of *human character*, in a new and exceedingly complex environment.

Today, more than ever we need to recognize the truth with respect to these two alternatives: Christ's acceptance of moral responsibility, and Noah's rejection of it. For we face, as never before, a whole new world.

Can we become aware today that the thing of

(Continued on page 153)

SONG IN THE CHAPEL

M. F. THURSTON

MUCH has been written about the place of music in the formal church service, and perhaps that subject has been fairly well covered. But while the place of music in the other less formal and more intimate services has not been altogether neglected, it is a question whether either in print or in practice sufficient attention has been paid to this most important phase of worship and devotion in the prayer meeting, the opening exercises of the Sunday School, or young people's services. All too often, in the church program and the church organization the matter is left merely to chance, and, being left to chance, is only by chance satisfactorily taken care of.

In far too many cases the singing in such services seems to be regarded as a hurdle to be gotten over before the serious business of the meeting is undertaken. To an increasing extent, church schools, to take but one example, are either dispensing with opening worship altogether, or reducing it to merely perfunctory opening exercises. Yet song is the soul of worship; it is the only part of the service in which every one or almost everyone can take active part. Prayer may be silent, but song is necessarily vocal. If song dies, worship is dying; if song is a living ministry, it bears the souls of those who are gathered together into the very presence of the Most High. But it is all too seldom that song really stirs and moves us in this fashion.

The difficulty lies partly in the carelessness or perfunctoriness with which this part of the service is conducted, not only in the more intimate gatherings but in the regular church service. The service of song needs to be as carefully planned, as thoughtfully and prayerfully constructed, and as much an integral part of the service as an elaborate sermon, or any other part of the program in question. Contrast this with what often happens. Even in the regular service, the closing hymn is frequently discarded on the spur of the moment, only to permit a man who has already talked too long to talk still longer, and thus unfortunately blur the effect of the really good sermon he has already preached. And in the less formal services the case of music is often still worse.

In the other services it all too frequently happens that the minister, or the Sunday School superintendent, or other leader, comes a little late into the assembly room, carelessly leafs over the hymnal, and gives out a hymn almost at random, perhaps first consulting with the pianist on the usability of certain numbers, but often failing in this elementary precaution. After all, spiritual leaders, no matter how spiritual or talented as speakers, are seldom schooled in the

mysteries of music and particularly in the limitations of the average singing voice; and singing which is not easily done is seldom either good singing or a source of spiritual uplift.

Sometimes the lack of planning takes the form of leaving to the members of the group the choice of most of the songs used. While this may be helpful and proper when the tone of the meeting is already clearly set by its subject or its general character, there is not a little danger that the group will make its selections at random, without any thought of their special appropriateness to the occasion. If the leader himself cares so little about what songs are sung as to shirk their selection, the assembly will take its cue from that attitude, and neither care nor really know and feel what songs it is singing. Offhand selection of hymns will almost infallibly result in offhand singing, with no depth of feeling and no spiritual uplift.

This sort of procedure also results in another condition unfavorable to real worship in song. Strange as it may seem, this is the selection of too large a number of familiar hymns "the old favorites," so-called. The present writer would not decry the value of familiarity, and no one loves the old songs more than he; but even the best hymns fail of their deepest spiritual effect, if sung too often. Familiarity carried too far breeds (if not contempt) at least distaste. "Why are we everlastingly singing those old hymns, never any new ones?" The protest usually comes to be sure, from the younger people; but after all the strength of the church in the future depends upon the young, not the old, and even the young will love the old favorites if they are not sung too often.

Even where the extreme reaction of distaste and desire for change does not result, too familiar hymns often fall far short of their full effectiveness, well liked though they may be, merely because it is not necessary for the singers to pay much attention to either words or music. An interesting example of this was afforded the writer as pianist and musical director of a Men's Bible Class, when the men of the class on Sunday morning sang three unfamiliar hymns with spirit and feeling, but failed utterly to make the familiar "Onward, Christian Soldiers" more than a merely mechanical thing, instead of the magnificent picture of a forward moving, conquering religion which its stirring words and pulsing rhythm make it capable of painting on the canvas of the emotions.

As has already been pointed out, chance or careless selection of hymns also frequently results in the choice of numbers which, for the average voice, are absolutely unsingable; or which present

such musical difficulties for all except trained singers as to make them unsuitable for general use. On the other hand, beautiful, singable melodies which splendidly fit the words to which they are set are passed by, because it is the business of no one musically trained and of deep and true religious feeling to see that they are known and sung. The resources of the hymnal have, perhaps, not been half utilized, merely because they are not known. Yet it frequently happens that the pastor or pianist, or someone else, becomes convinced that a new songbook is needed; a new book to permit the learning of some new hymns, and to put some life into the singing. Too frequently this is taken to mean jazzing up the music—popular and faster moving rhythms, and the like; and a much inferior book is substituted.

Frequently too, the book used in the prayer meeting or Sunday School, or perhaps for the young people's meetings, and the less formal evening service which some churches prefer, is chosen without any reference or relation to the book used in the morning service; with the result that even if new songs are learned, they can function only in a very limited way. In the more formal morning service it is not generally possible to introduce new hymns and have them sung well unless there is a good chorus choir and competent direction. Hence, here too, the singing tends to be restricted to the limited range with which the congregation happens to be familiar.

This situation could be avoided, if in the other services new hymns, a large proportion of which were also to be found in the church hymnal were constantly being learned. Some may object that this would tend to turn the Sunday School, the prayer meeting, or the young people's meeting into a singing school, and take away from the spirituality of the worship. This danger is very

much over-emphasized. All that is necessary is the occasional introduction of a new hymn among the old ones without even suggesting that it is new. If someone with a good voice and a feeling for the spiritual meaning of the hymn will merely stand before the assembly and interpret it in his singing; or if the pianist or organist will make his playing of it something more than a mere hammering out of the rhythm, it will probably be sung well and with feeling the first time it is tried, provided, of course, that it is reasonably singable. No ballyhoo, no tricks of having the women sing this and the men sing that and all together sing a third stanza are necessary. But definite leadership is required. This can be provided, even though the leader uses a baton in a dignified and unobtrusive fashion which will not detract from the spirituality of the singing. In fact, it can be made to add to it, by causing the group to sing in such a way as to feel and interpret to themselves and to others the significance of the words and music.

The solution for the problems of song and the singers in the smaller gatherings of the church seems to demand a higher regard for the service of song and the stressing and dignifying of its function as an integral and necessary part of worship. This demands of the leader, whether the pastor or some one else, the more careful selection of hymns, made prior to the meeting, and with due reference to its subject; the definite leading of the song service by a person who is qualified both musically and spiritually; the quiet introduction and singing of new hymns, at least some of which can function in the more formal service. This involves the selection of books for the two types of service which will have considerable common material as well as hymns especially adapted to the separate uses of children, young people, or adults.

WELCOME THE STRANGER

S. PAUL WEAVER

ONE so often hears the criticism that strangers in attendance at the Sunday services of the churches are not made welcome that when one finds the contrary to be the case he is not apt soon to forget the experience.

Several years ago while on a summer vacation to the New England states with my family, we spent a Sunday in New York City. We attended services in the morning in one of the oldest churches in the city, and one that is known

throughout the Christian world. It has had several of America's greatest preachers for its ministers.

As we entered the foyer we were greeted by an elderly gentleman in clerical garb. Later we were informed that he was the associate minister. He was friendly and courteous and made us feel perfectly at ease and at home.

After greeting my wife and me, he turned to our two children, Vivian eight, and Buddy five, and after asking them their names, said, "We're

lad to have you and your parents with us to-day, Vivian and Buddy, and hope you will enjoy the service." With a smile we passed on into the place of worship.

A friendly young man very courteously took us to a pew quite near the front and toward the center. The music was inspiring and the guest preacher for the day brought us a soul-stirring sermon that brought God near, we believe, to every worshipper present. Possibly the welcome at the door had helped to prepare us for the hour of communion and meditation far more than we suspected.

With the pronouncing of the benediction, and the strains of the organ postlude sweeping reverently and cheerfully through the sanctuary, we with three or four hundred other worshippers slowly moved toward the doors. There was a spirit of friendliness and neighborliness among the people that is far too often missing in churches. Smiles played upon faces, and a holy joy was radiated by old and young alike, as though they had seen Him who is joy, and peace and love. No one could feel that they were alone there.

Once again, as we entered the foyer, we saw

our friend, the associate minister, only this time he was bidding the worshippers Godspeed—a second benediction—as they left the House of God. We didn't expect that he would notice us, but his quick eye detected us slipping quietly away, and coming over where we were he took the children by the hand and smilingly said, "We hope you'll come again, Vivian and Buddy, and be sure to bring mother and Daddy with you." Then a word to us and he was giving attention to some one else.

I guess our surprise at hearing him give the names of our children was written all over our faces, for a friendly woman stepped up to us and shaking hands, said, "Isn't he wonderful? He always notices the children and remembers their names."

Yes, he was wonderful, and I know that he won four hearts to himself and his church that day, and if ever again we spend a Sunday in that city we shall certainly attend his church. If our elderly and congenial friend is no longer there to greet us, we shall be just a bit sad, but there will be a fragrance in the foyer and the sanctuary just the same—the fragrance of a sweet and blessed memory.

PUBLIC WORSHIP

CHAPLAIN MILTON O. BEEBE

While there may be division of conviction on the fact that the Army employs Chaplains, there can be none on the related fact of need for spiritual nurture in the rank and file of soldiery. With sturdy directness and conviction, Chaplain Milton O. Beebe presents his work in a manner which just might contain suggestion for some of us who fail to recognize possible compatibility between a Gospel of Peace and a machine of War. At any rate here is a sound word on Public Worship we need to hear.

—Editors.

VERY proud of his record, a spiritually short-sighted chaplain said to his military superior, "Sir, I am sure I have conducted more religious services, this month, than any chaplain in the Corps Area." The reply was, "Have they been only services or have they been real occasions of worship?" The chaplain did not know the answer. There is a world of difference between the mechanical procedure of conducting a religious service and the art of creating an occasion of worship. The two are as far apart as the poles. They have very little in common. In theory they may hold the same objective, but the philosophies underlying the two procedures differ widely. Accordingly, the results attained will

never be the same.

What is worship? Some one has defined it as being "the human reach for God." That is inadequate but that idea carries certain elements of a true definition. Underhill says, "Worship, in all its grades and kinds, is the response of the creature to the Eternal." Tippy and Kern have defined it thus, "When the spirit of man rises to meet the spirit of the living God, that is worship." Perhaps a definition more apt for our purposes would be: "Public worship—is the open, public presentation of hearts which consciously come for prayer." These definitions may all be faulty, but they present an idea of what is necessary to worship—a something that never has

been and never can be a factor in the mechanical procedure of merely conducting a service. The former is a social situation in which numbers of people share, while the latter is an occasion in which the clergyman merely performs individually and alone before a group. This shared experience seems to be one of the vital elements in real worship.

Perhaps the difference between a service and an occasion of worship can be best described in terms of their basic philosophies. The so-called non-conformist churches have deliberately steered away from liturgies and ritualistic elements in public worship. By so doing do they not place major emphasis upon ministerial pronouncements rather than the creation of an occasion in which those who gather can find and know God? The motto that most non-conformist clergymen have come to accept is that "A preacher's first duty is to preach." Generally, that preaching has been well done and the greatest preachers that the world has produced have usually come from such churches. They have stressed instruction and informality as being primary essentials in worship. Too frequently religious services have been reduced to the plane of what is known as "a song service" with "a message" given by the clergyman or the chaplain. Naturally as people do not want to be "preached at," the attendance is often pitifully small.

Congregations have been increased in size by mechanical contrivances such as motion pictures, with the result that a congregation is "rounded up" that will endure the service for the sake of the show. That procedure may not be wholly bad in its remote end but it is not especially worshipful. A chaplain on foreign service once announced his "song service" and his sermon subject, "The Witness of the Spirit," which was to be followed, immediately after the benediction, with an entertainment including a hula dance. It is perfectly reasonable to presume that there were very few elements of worship in that service. Amusement was the keynote and not the human reach for divine fellowship. As worship, that service was worse than a waste of time, because it must have convinced a thousand people of the narrow spiritual development of the chaplain who advertised and offered such a performance to his soldier constituents in lieu of an occasion of genuine worship.

Services that are too informal defeat the idea of worship. The congregation gathers in a haphazard fashion, after the dining room or day room has been transformed into something that satisfies the chaplain as a place fit for his public religious performance. With disorder, indifference, poor singing on the part of the congregation and a poorer effort in "preaching" by the clergyman, needy human souls do not reach God, and they leave at the end of an hour or so, with the conviction that church-going is quite as futile as they were sure it was going to be.

It is to be regretted that not every chaplain

has a splendidly appointed house of worship to symbolize the place that religions should have in every life and to house the activities that come under his direction. He cannot be held responsible for that condition. Every chaplain, however, has some sort of place in which to conduct his service and by ingenuity and hard work he can convert it into a place that is suitable for his activities. Choirs can be organized, orders of worship that will help men to come close to God can be created or found and occasions of worship can be established that will be meaningful and satisfying.

Worship is certainly something more than habit or routine. Worship is never accidental. It is both a procedure and a goal. It is the most vital force in religion. It is highly intelligent and is accomplished only when spiritual processes are actively employed. When the worshiper obtains contact with God it is because he has consciously sought that relationship and because others have shared in creating an occasion that made it possible.

Some one has said that Christianity contains elements of unchristian selfishness. True, men are concerned about their own souls. They spend much time and effort in worship that they may have a personal contact with God. They have a selfish satisfaction in the exercise of their religious talents, but the ultimate result is such that they go out into life to serve—to minister to others, to lift up the fallen and to touch the lives of others helpfully. The purpose of the minister and priest is to employ their talents as specialists in worship so as to fire those who participate in their services with a desire to illustrate and propagate the high principles of Jesus. Certainly that is the purpose of chaplains in the military service, and unless they fulfill that mission they have no right to the commissions that have been bestowed upon them.

What are the elements that must be realized before men can be said to worship? It certainly would not be possible to establish a list that would satisfy every mind, but may we not enumerate the following as meeting general acceptance:

Humility, Confession, Assurance, Praise, Exaltation, Consecration, Instruction and Peace.

The order in which these elements appear is not insisted upon, although it indicates a progressive development. That order can be changed somewhat without doing violence to an occasion of worship, and additional elements may be included, more especially in those worship occasions that center in the sacraments.

To create a series of emotional experiences in the worshipper, such as are indicated above, an occasion of worship must be shared, dignified, beautiful, natural and intelligent. It must stir the imagination and appreciation of the worshiper, both as the occasion and the object of his worship.

Consider the matter of a proper setting for an

(Continued on page 152)

THE HUMAN CITY—AND THE DIVINE CHRIST!

FRANKLIN D. ELMER, JR.

(A program of services for Holy Week)

Explanation:—This program centers around the thought of Jerusalem as a city symbolic of the human world. Jesus visits this city and emphasizes in his visit those things in the city which offer some avenues of hope for the city. We find the Jerusalem of yesterday to be essentially the same as the cities of today. The first element of hope for that city is found in some one individual who cares deeply. A second element is found in the home, a third in friendship, a fourth in individual sacrifice; and the enduring hope for the city is found in the limited group of people who live with a consciousness of the eternal qualities of Christ.

Palm Sunday Service

SUBJECT: "The Human City."

TEXT: "He set his face to go to Jerusalem."—Luke 9:51.

SUBJECT MATERIAL: In approaching Jerusalem, Jesus came to a city symbolic in his day, as now, of all the human qualities of this world. It was and is a city torn by race hatred. Of old there was hatred between Jew and Samaritan and Gentile. Today it is between Jew and Arab and Gentile. It was, and is today, a city rent apart by political intrigue. In Jesus' time this involved the Jews seeking to throw off the yoke of Rome; and the machinations of the Roman court, seeking to keep power through winning the favor of the "right people," and ready to crush out life at every sign of revolt. Today it centers in the desperate and bloody political conflict between the Arab with his burning ambition for independence; the Jew with his deep seated longing for a national homeland; and the modern Western empire represented now by the British government. It was and is a city distraught by religious bickering. Of old it involved the petty quarrels and supercilious qualities of smug, traditional Judaism, in conflict with the "inferior" other Gods. Today it is a struggle between orthodox Judaism, superstitious Islam, and the paganized Christianity of Palestine.

This city rejected Jesus in his time. It would do so today. Receiving Him with great acclaim, it would soon crucify Him when it discovered that it could not use Him for its own purposes. And yet it is eternally true that the first hope of the city is found in some godly, courageous, idealistic individual who cares enough to make the effort to shake the city out of its complacency.

Service for Wednesday evening

SUBJECT: "The Home—Hope of the City."

TEXT: "He went out unto Bethany."—Mark 11:11.
SUBJECT MATERIAL: Indications are that Jesus spent his "quiet day" at the home He loved in Bethany. Doubtless understanding the strength that had come to Him from His own home, and knowing the important place of the home in the human city as a social center and a garden of idealism, He chose to spend these hours in Bethany. Here He found peace and refreshment. His visit emphasizes the regard He held for the home as an institution.

Modern surveys have indicated clearly the importance of the home in building Christian character. Colleges and universities and churches, taking up the challenge, are introducing classes in home building. Today, as yesterday, the home is one of the important elements of hope for the city. (There is plenty of material available which may be used in stressing the importance of the home.)

Thursday Night Service

SUBJECT: "Friendship—Hope of the City."

TEXT: "Ye are my friends."—John 15:14.

SUBJECT MATERIAL: Most churches will use this Thursday evening for a Communion service memorializing the meal which Jesus and his disciples ate together in the Upper Room. There is no better opportunity than this to remember something of the importance of friendship in life and the tremendously influential part which friendship plays in shaping the character of the city. The basis on which friendship is formed is a foundation stone in the guarding wall of the city. If that basis of friendship is weak, as with the street corner gang founded upon the follies and foibles of a wild west story and motion picture romancing, then the city wall will crumble. If it is founded upon some such high idealism as that which held Jesus and His Disciples in their strong circle of friendship, then the city will be

(Continued on page 150)

The Editor's Columns

Oratorical Myopia

ORATORICAL myopia, as any other, may be explained but it is somewhat difficult to justify and never more so than when it crops out in addressing the youth of the church.

The little editorial comment from the Marietta College paper rushed me back over more years than seem possible and I could see "Doc," half attired as he prepared for a late bed, imitating the talk and gestures of the noted divine who gave the morning chapel talk that day. Not only was it an accurate, if ludicrous and comic burlesque on that particular talk, it was just as accurate and just as ludicrous a burlesque on nine out of every ten chapel talks to which the student body had been subjected over the school year, for they seemed all cut from the same goods, on the same pattern. In those days one could and did anticipate what form and content such talks had, with a degree of detail which would have unsettled the speaker for the day, had he known.

It seems, as I read the comment of the Marietans that while times change and we with time, chapel talks run on unchanging except in more or less rare instance when, as when the able Doctor William Tait Paterson spoke, the students were inclined to remark, "in fact it was so sane that we would almost be inclined to call it a message."

But hear a bit further the honest reaction of the students, not only of Marietta but of the average college group who are called upon to listen to the chapel talks of this day. "The verbal gymnastics and flashy, lightweight ramblings of several recent, highly publicized speakers have been more than faintly irritating. Notable among these was the series of talks by Dr. of Such talks are always of questionable value and of doubtful taste. Dr., in addition, took advantage of his subject to cater to the cheap and sensational affinities of the average audience. In the same category comes Dr. Students expected a sound speech if somewhat dull. We received interminable patter of jokes and psychological half-truths from this anecdotard."

"In direct contrast came the quiet forcefulness of Rev. Paterson who spoke with remarkable re-

straint and with no desire to pander to John Student. Among his thought provoking words were these, 'When youth begins to inquire into the meaning of life the first answer is too often taken for the truth—the answer to life's problems is in the end.'"

And these, the youth of today, are they whose direction we challenge, whose reason we doubt, whose integrity and earnestness of character we have given up as lost.

Don't sell American church youth short. The one who does is selling only himself. There is no more observant, analytical, comprehending group than one found in a college chapel. There a speaker should be at his best or not at all.

J. R. L.

Preacher or Pastor

RECENTLY THE EXPOSITOR carried a short article by a layman commenting on a letter of his pastor in which the pastor asked that "we get the people back into the church where we can preach to them." Constructive criticism is always good, when intelligently given. Criticism merely for the sake of criticism is always bad, for it adds nothing of value and destroys both that which is being done, and the morale without which nothing can be attempted.

But the layman in question has put his finger on something which needs reconsideration. The idea that we must get people back to church where we can preach to them is the cry of a ministry that has lost perspective, as well as an understanding of its mission.

One of the glories of the Protestant Church, as well as one of its most pronounced weaknesses, has been its emphasis on preaching the Word. It has been, and still is, a glory when the preaching deals with instruction concerning God's revelation and the moral living without which life is degraded. It is a weakness when the preaching becomes the supreme endeavor of worship, or an attempt to worship.

We have, in many ages, glorified the preacher beyond proper value. We have endowed lectures on mere preaching. Sermons and sermonizing

have, in many cases, become the chief end and aim of the clergy. But a sermon is not an end in itself. Unless a sermon finds its logical conclusion in action it has no real value. It may be good entertainment; it may enhance the ego of the preacher; but unless it produces Christian fruit it serves no useful purpose. Preaching today must undergo a change as the result of a restudy concerning its true function.

As soon as the body of believers consider their main function to be a passive one, the life of the congregation has ceased. The worship function should receive greater emphasis. What folk need, even before the brilliant sermon, is an awareness of God.

To consider the preaching function as the chief work of the clergyman is to forget that which should be engraved before the eyes of all Christian leaders: "I came not to be ministered unto, but to minister." To neglect the pastoral function is to miss the real opportunity. Of the preacher we have enough; of the pastor we have a great need. The greatest loss suffered by the Protestant Church of recent years is the loss of confidence on the part of the people in their clergyman as a pastor.

Sermons are soon forgot. It was Jesus' ministry more than His teachings which impressed men. "Ye are my friends." When the clergyman is the friend of his people he is their pastor. And the pastor's function endures through the years. "Greater love hath no man than this; that a man lay down his life for his friend."—W. R. S.

Border Fires

WITH international borders what they are these days—parade grounds upon which to display military might and magnitude for the enlightenment, if not the actual dismay of the neighbors beyond the border, a delightfully refreshing significance attaches to an incident which occurred on a fortress, unguarded, international border over three thousand miles long.

Forest fires raged in both Manitoba and northern Minnesota. Sergeant G. W. Watts of the 125th Field Artillery and his men were fighting fires on U. S. territory when word came that fire threatened the inhabitants of a small village near Middleboro, Manitoba. Washington was far away. Too far for diplomatic contacts and official orders. Watts and a group of his men, took four army trucks and succeeded in rescuing seventy five persons who, had he not "invaded Canada," would have been lost.

Manitoba's Director of Mines and Forests, in a letter to Sergeant Watts' superior, thanked the American troops for entering Canada as they did and for saving lives.

There is a border line between Christianity and paganism quite as distinct, quite as actual as that that separates Canada and the U. S. Fires

rage on both sides. And still there are some who cry, "Save our own. Let the others take care of themselves." When Christianity ceases to be missionary, even to the extent of crossing over into other lands, at that moment it ceases to be Christianity and might as well forget its own, for it will have nothing for them.

Jack

A Few Words

1. If all laws were strictly enforced, ministers would do much of their pastoral work in the jail.

2. The 10 Commandments are not thistledown to be blown away by any puff of scientific wind.

3. The little girl who said her parents were Seventh Day Absentists, was describing a new denomination which has many followers.

4. It does not add to the influence of the Bible to have it used as a fetish in a court room, "Where a pagan clerk administers a blasphemous oath to a wily gangster in the presence of a corrupt judge so that shyster lawyers can provide legal acrobatics for a tabloid public."

—Charles F. Banning.

THE BULLETIN BOARD

Hate the sin but love the sinner.

If you know the Author you will love His Book.

Meditation is mental mastication.

Charity begins at home but should not be confined there.

There is a mighty "GO" in the word "GOSPEL."

The door of opportunity is marked "PUSH."

God's best gifts are opportunities, not things. You can keep the iron hot by continual striking.

Peace and pride cannot live under the same roof.

Giving thanks means little unless you are living thanks.

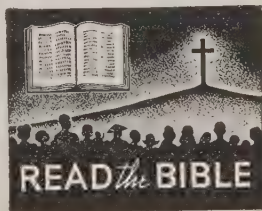
Cry "God be praised" as often as "God be merciful."

A philosopher on tip-toe sees less than a Christian on his knees.

You can see more of God with your eyes shut than open.

Better a heart without words than words without a heart.

One climbs the heights on his knees.



CHURCH METHODS

Drama in Religion

"The one feature that draws the largest evening congregation," says W. J. McCullough, Pastor Emmanuel Baptist Church, Schenectady, "is a good play. Much work, study, and time on the part of director and cast are necessary, which enlists the cooperation and interest of the entire membership."

There are many excellent suggestions available for the asking, from your denominational headquarters, Drama Publishers, and through the advertising department of *The Expositor*. Plan now for Holy Week.

A Weekly Night of Prayer Through Lent

People come to the Churches through a sense of need, which they believe the Church can fill. A weekly night of prayer will help them to realize the Fatherhood of God, and the meaning of the Cross in the life of man. Appoint a committee, and permit them to plan the night of Prayer.

Infant Dedication During Holy Week

Many pastors invite parents to present infants for baptism during Holy Week, or on Easter Sunday, merely through a printed notice in the weekly Church bulletin or Pastoral Letter.

Preparation for this step is required, and should be planned for during the Lenten season. Parents should be invited to attend classes of instruction regarding the meaning of Baptism. Baptism has a meaning both to the child and the parents. The responsibility for early Christian teaching of children rests with the parents. Most parents alert enough to present children for dedication to the Christian life will welcome the opportunity of attending instruction periods.

Easter Decorations

Flowers for Easter decoration in both the Church and the Sunday School rooms have become an accepted part of the Easter service in most Congregations.

Appoint your committee NOW, and place the task in their hands. Members of the Church know who is interested in this phase of the work, they know who can afford to join in, and the best source for securing flowers. As pastor and Lenten preacher, there is enough to do without soliciting for a flower fund. Members find time for personal decoration for Easter, and they will take pride in an appropriately decorated Church.

The Key to Your Lenten Invitation

"Let Not Your Heart Be Troubled"

"Let not your heart be troubled: believe in God, believe also in me.

In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.

And whither I go, ye know the way.

Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?

Jesus saith unto him, I am the way, and the truth, and the life; no one cometh unto the Father, but by me.

If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him."—St. John 14:1-8.

Strength for the Soul

By Clarence N. Wright, Fourth Presbyterian Church, Chicago.

The Scripture for March: The Gospel According to Matthew

The Gospel of Matthew is said to be read more than any other book in the world. Not much is known about its human author. It is commonly supposed that he was the apostle Matthew (sometimes called Levi).

That the writer supplemented his own personal observations with Mark's gospel, which was no doubt available to him as he wrote, can hardly be questioned. It is believed that he also had access to a compilation of the "Sayings of Jesus," indeed, many authorities believe that the apostle Matthew's sole contribution to the gospel which bears his name was this collection of our Lord's "Sayings."

Be that as it may, the gospel obviously intended primarily for the Jews. It abounds in quotations from the Old Testament, through which the writer attempted to prove that Jesus was the Messiah Whose coming was foretold in the ancient prophecies, but Whose mission was not nationalistic in the sense which the Jews expected. Jesus had been rejected by the Jewish nation, largely because He had failed to conform to the preconceived idea that the Messiah was to be a political deliverer. On the other hand, the Greeks throughout the Roman Empire had readily accepted Him and made Him their own. And now, as the culmination of the Jewish Wars (66-70 A.D.), Jerusalem had fallen! In this catastrophe the writer of this gospel sees God's answer to the Jewish nation for their rejection of the Messiah. Jesus was, after all, the Messiah of the prophets, and the writer, guided by the Holy Spirit, proceeds in forceful words to prove the point, showing that God had rejected Israel because of its rejection of the Messiah.

The gospel quotes Jesus' discourses at great

length, and is especially rich in parables.

The Hymn for March: "Holy, Holy, Holy"

This stately hymn is one of the best known and most widely used in English Hymnology. It combines the work of one of the best known poets with that of one of the best known composers of the 19th Century.

Bishop Reginald Heber (1783-1826), the author, was one of the great intellectual and spiritual leaders of England in his day. In 1822 he was made Bishop of Calcutta, at which time he forsook his literary work in order to give himself unreservedly to his missionary tasks. In addition to this hymn of the Holy Trinity, he wrote such greatly beloved hymns as "From Greenland's Icy Mountains," "The Son of God Goes Forth to War," and "Brightest and Best of the Sons of the Morning."

John B. Dykes (1823-1876), the composer, was an infant prodigy who did not fade out when maturity overtook him. His musical career started at the tender age of ten, when he played the organ in his father's church at Hull, England. He became a clergyman in the Anglican Church, and had a notable pastorate at Durham, but his fame rests primarily upon the 300 hymn tunes which he composed. Twenty-five of these are included in the Church Hymnal—far more than any other composer has contributed to this volume.

For Grateful Discipleship

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; give us grace that we may always most thankfully receive His inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ our Lord. Amen.

—Harrison Ray Anderson

Make The Sermon A Picture

People think by likening one thing to another. The mind delights in this if the likenesses between things are made easy to discover.

Obvious similarities at once tend to awaken interest. Effective picture making accepts this fact and uses it to make the subject easy to take. The picture gains a power which does not lie in its subject but in the unity and coherence with which it is presented.

For example, The Angelus. Quite apart from its subject interest, it has appeal because of its rhythm of line and tone and harmonious divisions of space. The subject accounts for the fact it is one of the world's most popular pictures, no doubt.

The picture would be found in millions fewer homes without the rhythm and harmony which gains attention and heightens interest.

Millet's words are a guide for all picture

makers: "I try not to have things look as though chance had brought them together, but as if they had a necessary bond between themselves."

Beauty is the carrier wave to which all minds are tuned—and there is no essential difference in purpose or principle between the pure art of The Angelus and the applied art of Preaching.

—Eclipse.

Lenten Weeks—Lenten Gains

The "TWO-CALL" committee of a Michigan Church enlisted volunteers to help meet goals set for each week during Lent. These goals included attendance at Mid-Week Services, Prayer Services, Sunday Services, S. S. Classes, Evening Services, New Members, Pledges and Offerings through "Penny-a-meal" banks.

The "Two-Call" committee had pledged itself to make two calls each day during Lent, one on a member, and one on a prospect. The pledge was also required of all volunteers. It worked, TRY IT!

Here is a Challenge

LIFE is a school. The tasks are difficult, and the benches are hard, but our Teacher is kind and gentle. He loves us with an everlasting love. He is doing for us far beyond our knowledge. We can afford to trust it all to HIM. To complain or fret or quarrel about our lot in life is to doubt the goodness, or the wisdom, or the power of God. We should remember that our lives are in God's hands, and that if we do our work to the utmost of our strength, we can safely leave the results to His care and keeping. HE will not forget or forsake those who are striving to do HIS will.

—H. H. Wilhelms, Maryland Heights, Mo.

My Pastor

"All I expect of my pastor is that he yearn to save my soul," said a college student recently to an investigator. He continued, "Ministers have the most important work in the world assigned to them, but they forget it and try to be entertainers, organizers, propagandists, reformers—everything but what they are ordained to do."

Few of us realize that we may have better organizers, better advertisers, better propagandists, and better entertainers among our membership, than we can ever be ourselves. Why not call on them to exercise their gifts in the interests of Salvation, and devote ourselves to the Ministry, and—finally teaching the membership the arts of a lay-ministry?

A High Goal

Justification—A change of state; new standing with God.

Repentance—A change of mind; new mind about God.

Regeneration—A change of nature; new heart from God.

Conversion—A change of life; new life for God.

Adoption—A change of family; new relationship towards God.

Sanctification—A change of service; separation unto God.

Glorification—A change of place; new condition with God.

Pictures

"One picture is worth ten thousand words." Thus spoke Confucius over 2400 years ago.

Pictures to illustrate the sermon theme, pictures to illustrate the institution of the Communion Service, pictures to illustrate Christ's appeal to mankind—all these are available from many different sources.

Pictures in colour may be had to be used as calling cards, as Communion tokens, as Church and Sunday School attendance tokens. They are inexpensive.

If you do not know where to buy them, ask *The Expositor*.

"Before and After" Exhibition

A "One-Day" Fair or Exhibition was planned by an Iowa Church for the afternoon of St. Patrick's Day, March 17. The old folks represented the "Before Now" section, and brought or took part in presenting—

Ye Old Tyme Fogygraft Album

Ye Fashion Parade of the 90's

Ye Old-Time Customs, especially Courting

Ye Old-Time Prayer Meeting

The youngsters supplied the modern touch with a—

Modern Sports Parade

Radio Show

Modern Hair Dress

Modern Equipment of all Kinds.

Refreshments both "Old and Modern" were served at a specific price, guests privileged to choose which they prized most, the old or the new.

The funds were used to print the Easter sermon to distribute to Shut-ins of the community.

Reception For Our Choir

Hymn No. 12—"Day is Dying in the West."

Hymn No. 51—"A Mighty Fortress is our God."

Responsive Reading No. 1.

Quartet—"Remember Me, O Mighty One."

Evening Prayer

Address—"The Ministry of Music."

Reconsecration Service For The Musical Staff

Scripture Reading

THE LITANY

MINISTER: For the worship of God in the praises

of His House, for music which is the means of expression of our gratitude and love, for sacred melodies which create a deeper and richer fellowship through the uniting of our voices in song, and for the awakening of new and holy purposes in life.

RESPONSE: We thank Thee, O Lord.

MINISTER: Forasmuch as God hath put into our hands hymns and sacred music as an aid to His worship, we re-dedicate our hymnals and library of music, and pledge anew our hearts and voices to His praise and commit ourselves to a faithful and reverent use of this treasury,

RESPONSE: Hear, this our resolve, O Lord.

MINISTER: To comfort the sorrowful, cheer the faint, inspire children and youth, to sustain the strong beneath their burdens, to illumine the faith of the aged, and to lead all men into the way of life eternal,

RESPONSE: We joyfully dedicate to Thy worship in this congregation, our Minister of Music, our Organist and each member of our Choir.

MINISTER: For their willingness to take upon themselves this holy ministry, and that they may be strengthened week by week,

Response: We pray Thy blessing upon them, O Lord.

PRAYER IN UNISON: O God, our Father, Thou art worthy to receive the utmost we render of power, riches, might, honor and glory. Thou hast so made us that in music we can hear Thy voice and by it our hearts are lifted up to Thee. In the unity of spirit, may we sing together of Thy love. As we shall lift these triumphant hymns that, kept by Thy grace, have come down to us through the years, may Thy glory fill this place and Thy spirit so dwell in the heart of Thy people that they may sing with spirit and understanding. May we who worship in Thy house become partakers of the inheritance of the saints in light who sing the songs of praise ever before Thy throne, through Jesus Christ our Lord, Amen.

Hymn of Consecration sung by the Choir—"O Master let me Walk with Thee."

Doxology—to be sung by all.

Social Period.

—Gordon W. Mattice

Six Couples Celebrate Golden Wedding Anniversary in a Church of 200 members.

The winter communion service of the First Presbyterian Church, Broken Arrow, Oklahoma, marked the observance of a "six-couple Golden Wedding Anniversary" on January 8, 1939.

Any rural community boasting six pioneer couples, with a perspective of fifty years of married life, has something to boast about, but enjoying the fellowship within the circle of a 200-member Church role is indeed something to celebrate.

"All are in regular attendance at the Church services," says the Rev. Mr. Louis J. Kovar, Pastor, "and all were present at the observance on

January 8." He continues, "The lives of these pioneers have been centered around the Church, as Church organizers, builders, attendants, and workers."

The sparkle of youth and joy flashes from these testimonies, given by some of these pioneers—

"I have been hanging around churches all of my life and I am not tired of it yet. It's the best recommendation that I could give to any young man." (Mr. Morrow).

"Yes, if I had to live my life over again, I would give more of it to God. I remembered my Creator in the days of my youth, and I have worked for him for many years, but I have done so little in comparison to what he has done for me. I am thankful today that I can say that He is my refuge and strength. I am still relying upon the promises of God in whom I trust." (Mrs. Brooks, who is the author of a history of Broken Arrow Presbyterian Church).

The sermon was based on Paul's charge to the Romans: "We are more than conquerors through him that loved us." "We who are younger in years, but not in spirit," said the pastor, "can learn many things from the pioneer saints before us. They are teaching us that God does bless and honor his children: that the Fountain of Life flows through the House of God. If we are to be more than conquerors, we must live and move and have our being in the spirit of God."

The Pioneer couples are:

Mr. and Mrs. W. G. McGechie

Mr. and Mrs. J. B. Morrow

Mr. and Mrs. W. T. Brooks

Mr. and Mrs. W. T. Brumbaugh

Mr. and Mrs. J. A. Barth

Mr. and Mrs. O. F. Sutton

Mr. J. W. Swift, whose partner passed into glory after the couple celebrated their Golden Wedding Anniversary, was also one of the honored guests.

Sermon Titles and Texts

1. The Cross, written three ways. John 19:20.
2. The restricted Prison of the Church. Acts 2:24.
3. Give me the Old-Time Religion. Heb. 11:8.
4. Out Main Street to Calvary. John 19:20.

—G. A. Leichter.

List of Books and Pamphlets on Rural Life

Pastors interested in Rural Life work will welcome this new list released by the Department of Research and Education, Federal Council.

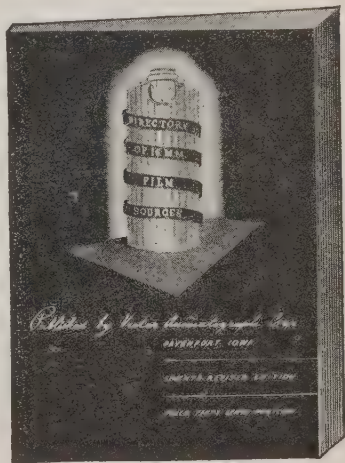
There are 500 titles of books and pamphlets in the list compiled by Benson Y. Landis, Associate Secretary, classified and annotated, with emphasis on inexpensive and non-technical materials. There are also titles of 16 other useful bibliographies on rural life or related interests.

Single copies 10c, postpaid, rates on quantities,

from the Federal Council of Churches, 297 Fourth Avenue, New York City.

New 16mm Film Source Directory

"Seventh Revised Edition" is probably a misnomer for the new 1939 issue of the universally-known VICTOR DIRECTORY of 16mm. FILM SOURCES. In the first place, it is NEW from cover to cover—not a line of type from previous issues being used in its make-up. In the second place, it incorporates a new style of subject index that immediately identifies sources with certain general classifications of film subjects. In previous editions of the directory no attempt was made to index film subject matter. Sources were divided into five classifications and it was up to the directory user to run through a classified group to locate sources of desired subjects.



Subject-Source Index is Innovation that Speeds Up the Locating of Films on Specific Subjects

Sources are still divided into three classified groups, but it is no longer necessary for the user to search through the source listings as before. If for example, films on Domestic Science, Astronomy, Boy Scouts, or "what have you," are desired, one simply consults the Subject-Source Index and there, under the proper subject headings, will be found a list of sources that can supply films in those classifications. Sources are numbered and the user then consults the listings of the indexed sources for specific information on what each source can supply.

Much Valuable Reference Material

Another noteworthy improvement in the directory is to be found in the nature of the editorial contents. This section in previous editions was purely informative and consisted principally of general information on non-theatrical motion picture developments and trends. In the new

edition there is more in the nature of concrete material that serves as a guide to practical utilization of audio-visual aids, and particularly of the sound motion picture. There are, for example, in the educational section, statements by forty-one state bureaus of visual instruction directors pertaining to bureau operations, current audio-visual education practices and plans for the future that will affect the school use of visual and audio-visual aids. A valuable bibliography of reference works and magazines is also included.

The editorial section touches on industrial, commercial, religious and miscellaneous uses of

motion pictures as well as on the strictly educational, and, in addition, briefly outlines the history of non-theatrical motion pictures and equipment.

There will be a charge of fifty cents per copy for the new edition. No other directory embodies the same style of source tabulation, and none has ever even closely approached the VICTOR directory in extensive coverage of sources. A limited edition is being printed. Requests for the Directory, accompanied by fifty cents in cash, should be addressed to Directory Editor, Victor Animatograph Corporation, Davenport, Iowa.

A Permanent Screen

THE screen, says the Rev. C. W. Turner, is very light cream or ivory in color, about 12' wide and 15' long, painted on the wall. The dimensions were determined by projecting a lantern slide on the wall as large as we could make it from the projection stand, marking the corners at the top, and allowing the screen to extend to the wainscoting at the bottom.

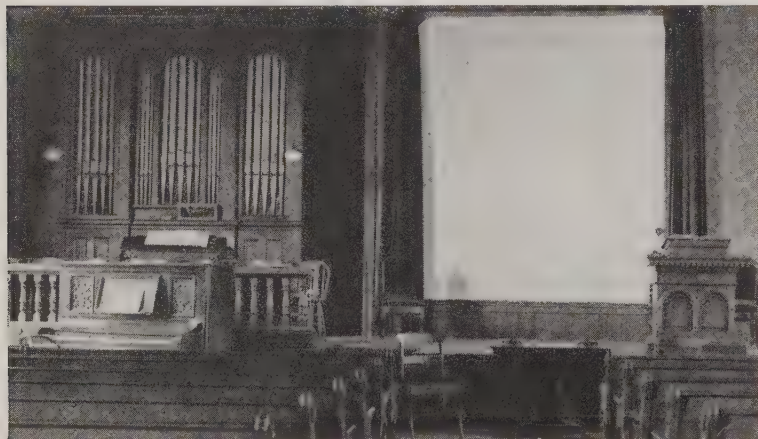
The curtains are dark green, five yards long, twelve foot curtain pole, wooden rings, mahog-



any finish, balance the organ at the left, and make an attractive background for pulpit furnishings.

The lectern is moved to one side, when pictures are a part of the program of Worship or Religious Education.

"The people are delighted with it," adds Rev. Turner, "and it occurred to me that there might be other men tired of putting up temporary screens which necessitate the moving of chancel furniture as well as being unsightly."



THE PARADOX OF REST

ALFRED JENNINGS FUNNELL

"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."—Matt. XI-28-30.

INTRODUCTION

PARADOXES are not infrequently great truths in disguise. Many rules given for success are paradoxical: "If you want to get up, get down;" "if you want to be seen, get out of sight;" "if you want to be great, go bury yourself."

Some of Jesus' greatest and truest utterances are paradoxical: "He that loseth his life shall find it;" is an instance; another is the paradox of rest which we are to consider. Here Jesus calls upon the weary seeker after rest to come to Him and find rest in burden-bearing, in cross-carrying—the last place we would seek for rest.

For ages almost without number man has dreamed of rest—has cherished an ideal of complete, unalloyed happiness. To millions of the human race the words, **REST, HAPPINESS**, have represented the summum bonum—the Ultima Thule of life. But, despite dreams and longings and no little effort, men and women have failed to find either complete rest or unalloyed happiness in this world of movement and activity, and their continued failure has given rise to much discontent, disappointment, and increasing unrest and unhappiness. Indeed, the more earnestly men have sought happiness and rest, the more their unrest and unhappiness have grown. Eventually, unsatisfied longings, continued disappointment, found expression in belief in a future place of rest and happiness—a land beyond the blue—an ideal of future blessedness which grew stronger as belief in personal immortality deepened. This ideal of future ease, rest, happiness has been variously termed Nirvana, Paradise, Heaven, and these names have quite generally articulated the natural and sinful desire of the lower nature for total inactivity—a theoretical happiness supposed to be consistent with a higher spiritual development in a place or state of perpetual and absolute escape from duty, labor, opportunity, and responsibility.

Job speaks of a place "where the wicked cease from troubling and the weary are at rest." These words articulate the not unnatural desire of the animal nature to escape from the increasing burdens, responsibilities, and activities of steadily evolving life. Again, we hear the Psalmist wearily cry, "O that I had the wings of a dove, that I

might fly away and be at rest!"

FALSE CONCEPTIONS

Much of the past teaching in regard to the future life has been so saturated with the pictorial terminology of the kindergarten age of theological thought as to encourage false ideas of present and future life, and has resulted in no small amount of harm, tending to detach the interest of so many from the present life, its important activities and duties, and to hopes and conceptions in regard to the future which a clearer grasp of the fundamental laws of spiritual being prove to be untrue. There has been largely encouraged and entertained the error of carrying over into the spiritual life the crass materialism of the present. The joys of heaven in the old picture held up to us by past thought, are sensual—of the flesh, fleshy—and as a consequence untrue, with no power whatever to take hold of the common-sense man or woman of today. The appeal of heaven was to the sensuous largely. Its streets were paved with gold—its gates were studded with pearls and precious stones—there were riverside groves—the trees bore fruits every month, and so on.

Clear thought must convince us of the impossibility of any such future place or state as this. Yet we should not for this reason say that there is no truth in the conception. I think that we can legitimately accept it as a picture meant to appeal to men and women in their mental infancy, and beneath its highly-colored imagery read truth.

The Kingdom of Heaven is a spiritual Kingdom. Jesus said that it did not make its appearance in an ostentatious manner, so that men might say of it, "Lo here!" or, "Lo there!" The joys of the Kingdom of Heaven must then be spiritual joys, and not sensual, not of the flesh. Indeed, we shall doubtless discover, once having become citizens of this Kingdom of Heaven, that its joys are frequently what in the flesh, in the life of self, we are wont to term pain.

If we reflect a moment, casting our mental glance backward, we realize that the more primitive and barbarous the life of the early man, the less complex was the society, the lighter were his moral duties, the fewer his responsibilities. The higher the degree of civilization, the more complex we find the social, political, and industrial life, the larger and more numerous the moral op-

portunities and responsibilities, the bigger and more numerous the duties. If we look forward to a larger life in the future, whether here on this earth or in some far-off, invisible realm, as we multiply the opportunities for growth and usefulness as well as of happiness, we must in the same proportion multiply our responsibilities and burdens. To multiply one term of an equation, leaving the other unchanged, is to arrive at a result which is untrue. So if the life of the future—and I speak of it here on this earth as well as hereafter—be an upward, growing life, a pressing forward in obedience to God's eternal, omnipresent law of growth, we make a gigantic mistake if we dream at the same time of cessation of labor, duty, care, responsibility. Jesus, we believe, lived the heavenly life; but Jesus' career we see no unalloyed happiness, no rest, in the sense of cessation of duty and activity. As a matter of fact, we do see that His life was intensely earnest, active, strenuous, crammed with action, meaning, joy, and sorrow, burdens, sacrifice, loss, suffering.

The Heaven of the ancients, entertained for ages by the Church, was the carnal hope for a life of self-indulgence, and as already signified, sensual, and utterly without foundation. God means for us to go on to better and higher things, not down into utter bestiality. In that ancient chimera of the imagination is to be found no place for sacrificial service, for the giving of self to serve, which is the highest law of life, and which is so clearly expressed in the life of Jesus. And if Jesus were to come once more to the earth He would find it just as necessary to live a life of service and sacrifice as it was nineteen hundred years ago. The burdens of life have still to be borne in spite of the revelation and the sacrifice of Jesus; in fact, His life shows us that the higher we ascend in the scale of being the heavier upon us shall be those burdens.

This doesn't mean that heaven is a place or a state of life to be avoided. It means that we are growing spiritually, and that we are finding no appeal in the old idea of total escape from the higher duties and opportunities of life. We must remember that the heaven of golden streets, gates of pearl, fields of sloth, riverside groves of soul-destroying inactivity, originated in an age when altruism was the least cultivated of all the virtues, when much of the world was unknown, when terrifying mysteries lay just beyond the terrestrial horizon, when devils roamed at will and lurked in cavernous recesses of shadow, when the shrieking of the wind through the bare boughs and branches of the trees was thought to be the wails of lost spirits; when the earth was supposed to be floating in water; when just above the firmament were the heavenly seas; when gods and demigods were made and multiplied at will; when beneath the feet were subterranean realms of gloom, the abode of the lost.

The old dream of heaven was born of selfishness. At the root of it was the opothoeosis of self. At the foundation of the desire to "fly away and be at rest" was simply the blunt longing to escape

the necessity which enlarging life lays upon us to labor, strive, and bravely face the duties, responsibilities, and opportunities of broadening life.

THE REAL HEAVEN

Yet heaven is real, and happiness may become the universal and permanent possession of men. It is to be found in living the Kingdom-life here and now, always, and wherever we shall be. It is not a place. Heaven roots deeper than environment. It is a state of soul—it is a manner of life. It is found in taking life more seriously, not in seeking to squeeze it dry of all meaning and purpose; it is to be found in assuming heavier burdens, not in an effort to shake off the burdens of life; it is to be found in assuming heavier responsibilities not in an attempt to get out from under all responsibility. This sort of heaven has to be sought and made a part of our lives at great cost. Jesus once said that the Kingdom of Heaven is like a Treasure hid in a field, to be found only after much effort and diligent search (Matt. 13: 44). Heaven is not something that comes to the idle or the self-seeking. Men wrong God when they seek to appease His so-called wrath, think to tickle His ears with sycophantic prayers and thus to escape Dantean terrors hereafter. Heaven is gained here in this world only at the price of sacrificial effort to banish Hell from the soul and from society; it is not a future city—but it is the happiness which lies deeper than tears, beneath sorrow and pain and sacrifice, which is born of the consciousness that we are working with God, suffering with Him, to bring to pass the ideal society on this earth.

Yet through the Christian centuries men and women have sought heaven in vain. Still, in spite of all that the life of Jesus has to say, men and women dream vain dreams, and seek for heaven afar off, and find it not. Usually we find the things we diligently seek after; but we must seek aright, and in the right place. Heaven is not found by millions because they do not seek in the right manner nor in the right place. Like the wicked men of Sodom, they weary themselves in a vain search for the door. Jesus says that the door through which entrance is gained into the Kingdom of Heaven is very narrow—so narrow that no man can take SELF in with him; he must lose self—leave it on the outside. Still men seek for it in the wrong place. They are looking for it in the wrong place, afar off, in some future world and time instead of here in this world, and in the moment that now is; as a result millions lose it here where it is to be made a possession of the soul, and have to take long chances on finding it where it is not.

Life is full of blessings—jewels of precious worth which we ruthlessly trod underfoot.

So in the life that is ours here in the living day, God has sown precious jewels. Yet like the swine of which Jesus spoke, we are prone to trample them underfoot, and dream of blessedness, of the ideal in the far future instead of making heaven to come to pass in our souls here and now. Verily, verily, I say unto you, if you don't find heaven

here in this world, you'll have a long search, with the odds terribly against you, in the next world.

Heaven, then, is to be found in living the Kingdom-life—the sort of life that Jesus lived—the life of intense action, labor, sacrifice—the life of service. Jesus does not promise inaction to the ones upon whom he calls to come unto Him for rest. He does promise to put them to work. He said that it means to shoulder a cross—but the promise is that in time the cross will become light—that as we come really to live the life of service

its burdens and sacrifices will bring true joy. This is the meaning of the text: The trend of life is forward and upward. As life sweeps on, labors will multiply, duties grow larger, opportunities become bigger, responsibilities weightier. Only in magnifying our souls to the measure of the multiplied life, only by cheerfully and freely taking upon ourselves all the bigger things and working with God and each other to redeem and save and to uplift, can heaven be found by the individual.

ON BEING MYSELF

D. E. JARVIS

"By the grace of God I am what I am" I Corinthians 15:10

A RECENT writer has said that Jesus calls men to the adventure of being themselves.

If any man was ever conscious of that adventure, it must have been the man who could write the words of this text; if any man ever flung himself into this great adventure, and learning the thrilling satisfaction of being himself, it was this man who could write, "By the grace of God, I am what I am."

By the grace of God he attained this self-respect, a necessary element in the adventure. To appreciate self, to love self is a Christian duty. Once our Lord said, "Thou shalt love thy neighbor as thyself." Clearly he took it for granted that a man should and must love himself. St. Paul was once writing to some Greek converts who had been brought up in a lax sex morality which was not consistent with Christian ideals. He urges these men to love their wives as their own bodies, and adds, "He that loveth his own wife loveth himself." He also is taking it for granted that there is a self-love which is natural and necessary. Many other passages in the New Testament lead us to the same conclusion. Christianity never hampers a man with an inferiority complex; it never gives him a hang-dog look nor an apologetic manner; it never makes him unable to look another man squarely in the eyes; it never makes him cringe or crawl; the grace of God has never made a Uriah Heep, *never*.

By the grace of God he achieved a most remarkable self-expression. We are not progressing in the adventure of being ourselves, unless we are learning to express ourselves. In a delightful essay on "Letter Writing," "Alpha of the Plough" tells of two soldiers discussing the difficulty of writing their letters home, during the Great War. Bill says to Sam; "I just begin Hoping this finds you well as it leaves me at present, and then I'm done. What else is there to say?" "Nothing," said Sam mournfully, "I just sit and scratch my head over the blessed paper but nothing'll come, seems

as though my head is as empty as a drum."

And how many of us stand before the blank pages of life, wondering what to write, or not even trying to wonder, because we don't know how to express ourselves; dumb, because we lack language; inactive, because we simply cannot translate our aspirations into the currency of art or labour or service.

In this passage St. Paul is rejoicing that by the grace of God he has been able to express himself in far-reaching service for the Kingdom of God. The Greek, the Roman, the Jew in him were all given out in fullest possible degree in magnificent enterprise for the Lord he loved. You are not succeeding in being yourself unless you are succeeding in giving yourself out; in giving out your ideals, your talents, your desires, your convictions in some sort of language that your fellows can read. Our Lord said it. The talents with which we are endowed are meant to be employed to the full, and every one of them in service for our fellows. No man is acting wisely, even toward himself, when he refuses to take advantage of all the many forms of service offered in the Church, for it is by giving himself out in every possible manner that he is learning the art of self-expression, an art that he must learn if he is to develop personality.

St. Paul was thinking most definitely of towns he had visited, of seas he had crossed, of congregations he had founded, of the burden of the churches he was carrying, of awful risks he had run, of terrible sufferings he had endured, of a long succession of crowded days, of all this ceaseless self-expression, when he said, "by the Grace of God I am what I am."

By the Grace of God St. Paul had learnt the art of self-effacement; and that is humility. Humility is self-effacement. There is a sham counterfeit humility that has been tolerated too long in Christian circles; it is time we swept it away. It is seen in the type of mind that sings, "Make this poor self grow less and less." We ought to excommunicate such people from the

Church, for they are not Christians, they are more like Buddhists! Christianity never says, "Make this poor self grow less and less." It says, "Make this self grow stronger and purer, make this self grow radiant and all-conquering, make this self grow bigger and better, make this self grow, grow so that at last it shall grow up with others, into the stature of Christ."

But true humility is self-effacement, utter heedlessness of self. The man who has learnt self-effacement is the man who simply doesn't care twopence about himself. He is willing to be in the limelight, to scream upon the housetops, or to work in a garret, to do work for which the public praises him, or to do any unnoticed drudgery, to accept glory or to suffer hardship; that is humility. St. Paul had learned it, for he had counted not his own life dear, he had utterly sold himself to the Lord Christ. Which fact takes us to the very heart of his secret.

No man, I suppose, had ever gone further in the adventure of being himself, and he knew that it was because he had lost his life in Christ that he had found it. And, by the Grace of this

same Lord Jesus you and I can achieve success in the adventure of being ourselves.

Lots of people reject this grace. I mean church people. They don't try to be themselves; they try deliberately to be like everybody else. They try to talk the language of others, they borrow other people's ideas of God, they try to duplicate the religious experience of others, as though God turned men out as Ford turns out motor cars. Such people have no self-respect, they can't have, they have no individuality, they have never seen themselves, they are afraid to be themselves; whenever any chance for self-expression comes, they hide away in a corner and talk grandly of humility, but it is a humility falsely so-called.

Christ calls *you* to the adventure of being yourself. If you say that you believe that He is a present, living reality, act as though you believed it; relying upon Him, set out upon this glorious and satisfying adventure, in the company of Jesus strive toward clean, strong, attractive personality, and place it at His service, and one day, here or hereafter, you too will say, with equal gladness, "By the Grace of God I am what I am."

COMMITTING SUICIDE

GORDON W. MATTICE

Scripture reading: 1 Cor. 3:16-17; Eph. 6:10-18. Text: Eccle. 7:16-17 "... why shouldst thou destroy thyself? ... why shouldst thou die before thy time?"

SOMEWHERE in this country in the last half-hour someone committed suicide. In the next half-hour someone will. Statistics reveal that every time the clock ticks off about twenty-five minutes someone takes his or her own life in the United States. If all the people who last year died by suicide could be assembled in a city built especially for them, its population would be about twenty thousand. In addition there would be about forty thousand who made unsuccessful attempts.

If we gathered these people together, we would discover that they would not appear peculiar or different from the average person. Some of them would be very clever, a considerable number would be rich, and some of them distinguished. They would come from all walks of life, from every known occupation, and about three-quarters of them would be men. Every nationality would be represented, and about fifty per cent of them would be over forty-five years of age. The majority of them would have come from cities.

When we turn to the record of the Hebrew-Christian tradition we find five suicides listed.

Wicked King Saul who took a sword and fell on it; his servant who followed his example; Ahithophel, a lawyer, who hung himself; Zimri, the wicked prince, who set the palace on fire and perished; and Judas, perhaps the best known.

But this does not complete the story, as far as Scripture is concerned, for in addition to these, there is a record also of several who contemplated self-destruction.

Judged from his outward circumstances, Job, was the most justified in the thought of committing suicide. His property was gone, his ten children dead, himself sick, and forsaken, with a weak, silly wife who advised him "to curse God and die." In the third chapter of the book which bears his name he tells how he longed for death. He cries out painfully—

"Oh that I might have my request; that God would grant me the thing I long for; that he would let loose his hand and cut me off, then should I have comfort . . . what is the end that I should prolong life?" (6:8)
But as we follow him we discover that his belief in the life beyond holds him, so he concludes, "All the days of my appointed time will I wait . . . Thou shalt call, and I will answer thee." He answered the question of Solomon, given in Eccle. 7:16 "Why shouldst thou destroy thyself?"

In the New Testament we have the account of another suicide prevention. The jailor would have

done away with himself, but Paul persuaded him otherwise, and in answer to his question, "What must I do to be saved?" Paul responded, "Believe on the Lord Jesus Christ." He did and then passed from death unto life.

The ancients agree with the Bible that suicide is sin and not justified. Plato and Aristotle both objected to it. When some of the Stoics suggested suicide as the way out, in the presence of Epictetus, he said:

"Wait for God, sirs; when he gives the signal and sets you free from this service, you shall depart to him. For the present, endure to live in the place where he has stationed you. Wait—do not depart unreasonably."

Dr. Hoffman, a researcher in statistics comments, "The love of life and its continuity and prolongation are supposed to be born in every individual life, but yet we witness an immense stream of self-destruction year after year. That there should be failures in the struggle to achieve is evident, but that such failures should end in self-destruction is the most glaring indictment of our attained degree of civilization and culture."

Why do people hurl themselves out of this life before their time? There are several reasons. One is the sense of disgrace. With the increase of crime and loose morals, people find themselves discovered, and are not brave enough to face the results. The economic reason is outstanding. Those who measure life by the things material possessed, having lost them by a business depression, or economic failure, end it all. A depression always brings a wave of suicides. Domestic and family troubles contribute. Disappointments in love, quarrels, suspected unfaithfulness, these lead people to take their own lives. Ill health is also a factor. Of all causes, we can be most sympathetic here. A person finds himself in the grip of an incurable disease, or helplessly crippled, suffering intensely, reasons that he should no longer burden his family and friends, so he chooses death as the best solution. The spirit of sophistication also is involved. Suicides commonly leave notes in which they explain that they were bored with life. They had gone the rounds of human experience and there are no new thrills left. Life for them has gone stale, they have nothing to live for. Following this is atheistic philosophy and paganism. Let a man believe that he is only an educated animal, that death is a going out into a darkness, and a dreamless sleep from which there is no awakening, and in the presence of difficulty, he concludes that the best way out, is out. The chief factor in all of these is the centering of life in self. Another factor is insanity. About one-third of all suicides give evidence of mental unbalance.

As we study statistics we discover that the highest percentage of suicides is not among those living in the slums, nor among the crippled, blind or sick, but rather among the middle-class and up. Dr. Jean S. Milner points out that "those who kill themselves are those who have everything in

the world to live with but nothing to live for."

Let one become self-centered, and occupied primarily with the social frivolities of his set, he may come to the point where he is literally swamped with the desolating sense of the monotony and vacuity of life. Such a one never did really live. He may have lived luxuriously, but not well.

This waste of life must somehow be prevented. Social agencies, and particular groups like the National Save-A-Life League of New York are at work on the problem. The fact that in the twenty-five years of its existence, the group headed by Dr. Harry M. Warren has saved twenty-five thousand lives proves that it can be stopped partly.

Religion is a vital factor in prevention. Dr. Joseph R. Sizoo remarks that "it is significant that in an era in which the sense of impotence is rife should be one which has largely turned its face from God. There is an interrelation here. The universal statement is that suicides always increase with a decline of religious faith and moral sense."

Our forefathers knew little of this sense of human helplessness because they lived with an unconquerable faith. They had their shadows, but they were always conscious of a Presence in the darkness. Whatever else one may say of religion, it always stands first that it gives men reason for living, and power to face things as they are. It is so easy to say that people need an ocean voyage, a change of scene, or to develop a hobby. They do. But it is also true that it is impossible to cope with life with an inadequate philosophy. It is only as man lives with a sense of eternity in his heart that he is able to stand up to life. A tree can stand against any storm on any hilltop if its roots are down deep enough to anchor it.

One who has no consciousness of God within himself, no assumption of immortality, no goal in his life, is defenseless in the presence of Satanic suggestion to express his scorn of living.

Life is a gift from God, it is eternal in quality. Since we are made in the image of God, and joint-heirs with his Son in the wealth of life, life becomes a trust from God. A cowardly disregard of the trusteeship of faith is impossible for one who believes in God, who does not dethrone reason.

Dr. Zwemer points out that one who commits suicide refuses to play the game of life to the end. John Stuart Mill says that every suicide betrays a lack of moral fibre. What right has a man who is losing the game to blow out the candle or brush away the chess-men from the board? Why not take hardship honorably? Jesus told his followers that in the world they would have tribulation, but that also they can do all things through the power he provides. Through Christ a man can become more than conqueror.

I have seen this happen in this parish. I know well the burdens, sorrows, and heart-breaks of many of our people, but I have seen the power

of Christ surge into their lives, and the shoulders have been straightened up, and with a firm grip on God's hand, they have marched forward.

Let a word be spoken to those who have had the sorrow of a loved one commit suicide. It brings with it a burden to be borne. There are those before me who have been shocked by the self-destruction of some member of their family, or someone in the circle of friends. They may not like to hear a sermon on this subject, but I also believe that they are the very ones who would have this minister speak out that the uplifted hand might be stayed, that some other family circle might be spared suffering.

There can be no greater incentive to my exhortation that an uplifted hand be stayed, and that the thought of us all be steadied, than the fact that Jesus endured the cross. In his steadfastness of soul, He endured poverty, suffering, shame, loss, loneliness, danger, reversal of popular favor, the seeming defeat of life's purpose and labors, betrayal by his friend, and crucifixion by his own people. Dare you tell the world that your life is harder than Christ's was? Can you say that you suffer more than He did? No one can stand in the presence of the Cross of Christ, and not be profoundly stirred to gratitude for the redemption wrought there, nor fail to be moved by the inspiration to play the man in life's hours of testing.

There are other senses in which one may commit suicide, apart from physical self-destruction. Dr. Karl Menninger in his book, "Man Against Himself" says that suicide is a disease which affects many persons who do not physically die of it. The drunkard, the drug addict, the criminal, the one who cannot control his temper, the man who worries, hates himself or others, is engaged in the lingering and painful process of self-destruction. As we mis-use and mis-apply our powers, we are maiming life.

A person can "kill" time, he can waste the precious moments, the time and the self that might be used for great service for God and man. A man may "throw himself away," by permitting lower practices and ideals to intrude. The Prodigal Son

committed partial suicide. That eternal story stands as a star of hope for us all. Redemption is possible. What is war, but nations bent on suicide? Behold the spectacle of a world just now apparently more concerned with destroying life than living it. A Church may commit suicide if it closes its interest to the needs of its people, and fails to play the part that God has intended it to play in the life of the community.

Finally, the most tragic story in the Gospels is that of the suicide of Judas. He was once a man enough to follow Christ. He gave himself, for a time, to the supreme loyalty Jesus asked. But there came the intrusion of other ideals, and Judas did not close the door. His disloyalties began with little things, and gradually grew in power. The killing process went on until at last we see a desperate man knotting a rope about his neck and making his own ghastly end.

To have seen life's highest, and not let it keep complete mastery of us, is the road to suicide. To have felt the power of Christ, and to have given him our loyalty and love, but not to let Him keep that allegiance completely, is the way to self-destruction.

If we should get up each morning, believing that we are not strangers blundering through a blind world, but sons and daughters of the living God; if we could assure ourselves each day that an unending purpose runs through the whole of life, that we are not prey of the forces which would beat us down, but are mastered by a power which will not be defeated, none could ever think of committing suicide.

"Why shouldest thou destroy thyself?"

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

OUR GREATEST NEED

NORMAN GOODALL

Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.—John xiv. 27.

LET IT begin with a conversation in the train. "I'm later than usual tonight," said my fellow passenger. "There's not much rest these days." I agreed with him, and he continued:

"Even home's not what it was; it's more restless somehow. I don't mean there's anything wrong there. We're all as fond of each other as ever, but there's a curious difference. I miss the peace of the old home." After a pause he began again. "There are funny ideas about. My daughter told me the other night that I'm not even Edwardian; I'm early Victorian. Then she switched in to

Ambrose and his band." This rebuke seemed to be ranking a little, for he murmured a little later: "Not even *Edwardian!* And I was a young man during the war!" "But it's the same sort of thing in business, too," he resumed. "I've just started on my own. I couldn't stick it any longer. This is the sort of thing that is happening. There was an old chap in the shop who'd been with the firm since he was eight. Not good for much now, I know, but he had been told by the old gov'nor that as long as he liked to stay on there'd be a place for him. But the new generation has now taken over. The present boss is a youngster of twenty-three and the old ones in the firm are being swept out. So I got restless, and finally launched out on my own. But, of course, it's a risky business; and there's not much rest anywhere these days."

That sample conversation is an index to the state of many people's hearts. Details vary, but their main problems and disturbances are very similar. They are moving about in worlds not realized. There is not much rest anywhere. Even home seems different. How eloquent that last phrase is!

Wanting is—What?

What is it that such men are missing? A touch of early Victorian comfort that somehow lingered on in the lives of the Edwardians? I doubt if that explains it. This man is young enough to have been a rebel against a lingering Victorianism. In at least two important respects he has broken with the ideas and practices which belonged to the framework of that earlier day. In the first place, his religious life was cradled amidst the austerities of Scottish Sabbaths. As soon as he could he broke with these associations and has made no attempt to impose upon his children's lives a religious discipline. And in the second place he has long been politically critical of an industrial system which, e.g., made no adequate provision for employees' pensions. No, there is much in the social and economic structure of late Edwardianism that such men have been glad to see changed, and have themselves assisted in changing. I don't think it is anything external that these men are missing. I'm sure this man's home is externally more comfortable than his old home was. It is much easier to lounge in it, especially on Sundays. Yet he knows it is not an easy place to rest in. Similarly, some of the external conditions of business are improved. Hours are shorter and the machinery of business includes various ingenious devices for facilitating work and contributing to the welfare of employees. Yet this seems compatible with a harsher and more restless spirit at the heart of the business. You see, it is something inward that has gone; a thing of spirit, a quality of soul; something that it was possible to feel in the old home, despite the horse-hair chairs; something discernible even in the old business, a warmer spirit of considerateness which at least said, "Let the old man stay on if he likes." It is not the framework that has changed for the

worse; in many respects that has improved. It is the deeper qualities that are harder to trace. Those who once knew these things, even in small measure, miss them with strange restlessness of spirit. Men who are by no means old and who were involved in the upheaval of the war find themselves no longer at home with modernity.

Where is to be found the peace that those men need?

In this, as in so many other respects, there can be no going back. I doubt if any of us will escape in future far greater upheavals in the world about us than we have witnessed in the past. I am not thinking chiefly of the bogey of war. That demon may yet be exorcized from amongst us. I am thinking of the kind of peace which alone will prove an adequate bulwark against war. It must be a peace that includes a solution of such problems as the presence of a hundred million unemployed throughout the world; it must provide a remedy for the colossal breakdown of the world's machinery of distribution. The creation of such a peace is not likely to give much rest to this generation or the next. Life will be as strenuous and exacting whether it be lived in peace or war. It means that either we shall go on to the end of our days spiritually homeless, or that we shall find a peace which the world cannot give, a spiritual possession which will enable us, amidst the travail that makes the Kingdom come, to labour with heart untroubled and mind serene. How then shall we find this?

The Inner Sanctuary

By guarding an inner sanctuary where we can touch eternal depths. By finding within a spiritual anchorage which will give rest to our souls. If such counsel as this—however differently it may sometimes need to be expressed—is met only with impatience and with the refusal to cultivate the life of the spirit, no hope can, I think, be held out to those who are aware of the strain of living today. Our deepest need is a peace which the world cannot give, a peace which we must impart to the world. Such peace is only derived from those eternal sources which are penetrated—or which penetrate us—in hours of deliberate spiritual search. We must study to be quiet, even while we obey the rest of the apostolic injunction and do that which it is our business to do and work with our hands. There may never be any return to the rigid formalism of the old Sabbaths, but there must be regular and well-defined Sabbaths within. At least as eagerly as we wrestle with the new tasks of this complex and interesting world we shall give ourselves to the old task of freeing our hearts from the dominance of the world. If the ancient sanctuaries of our fathers are no longer congenial to the conditions of our lives, we shall take care to establish new ones which will guard us and our children from drifting into secularism. We shall give thanks for the miracle of science which enables us at the touch of a switch to fill the air with sound, but we shall jealously exercise the right to touch the switch

in another direction and control silence. Amidst all the bustle and fever of our day we shall preserve those places where we can be still and know. Only through the life of the Spirit have we access to that peace which the world can neither give nor take away.

It is in this sanctuary that we shall meet, and meet again, the one who holds the key to the rest which our souls need—the God who makes Himself known to us in Jesus Christ. If we are not prepared to come to terms with Him we shall be in danger of regarding the spiritual life as a way of escape, and of taking refuge in a species of quietism which shirks the more pressing duties. But if we are seeking the kind of peace which Jesus possessed in abundance and which He offers to others, we shall recognize that it absolves us neither from the arena of duty nor from the path of suffering. His promise of the peace that we need was not made in retirement from the world and all its forces. It was made at the heart of the world and at the mercy of its forces. Jesus offered His greatest assurance of peace on the eve of the Crucifixion, when He was bidding His disciples obey His commandments, and when His prayer for them was not that they should be taken from the world, but that they should be kept from evil by the presence of the Father. No, to come to terms with Him, in this inner sanctuary of our hearts, is not to find release from duty. It is to see duty made more clear and more imperative. But it is to do so in fellowship with one who possesses, and who imparts to us, the spirit which enables us to be at home in the universe when the old homes which our fathers made are broken

up and the homes which our children are making seem as spiritually strange to us as their freak furniture.

A Rendezvous with God

Have you a regular rendezvous with this God in the disciplined silences of your heart? We shall need this more than ever in the days that lie ahead. Personally, I find life every day more interesting and vivid, yet externally more restless and exacting. Interesting and vivid it is; yes, even in its disasters and in those sufferings which touch us closely; but restless, every day more restless and exacting in its demands. We need a point of anchorage from which we can see into the life of things; from which, even while we cannot explain all we can "see deeply enough to see musically," and to know that there is an explanation so good as to deserve the name of Love. This resting-place for the soul God has given us in Jesus Christ, concerning whom the oldest as well as the youngest has always something new to learn. Look fearlessly upon this world with all its problems. Look frankly into your own heart with all its needs. Turn again to the words of Christ and dwell upon them with a humble mind and a receptive spirit, and girding yourself for new exploits in the service of the Kingdom and the redemption of our age, hear what comfortable words our Saviour saith: "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

—From *The Christian World Pulpit*.

JUNIOR PULPIT

WESLEY G. HUBER

CAN YOU BREAK A THREAD?

(Ask one of the children to come to the platform. Have a piece of thread or a spool of thread ready for the illustration.)

I AM GLAD that we have this boy up here, I suppose that he thinks that he is a very strong boy. But I want to ask him some questions to see if he thinks he is. Do you think that you are strong? Are you strong enough to carry in the wood for mother? Are you strong enough to run on errands for your father? You are? Well, that's good. It isn't important to be strong unless you are strong for something. I am glad that you have strength and can use it.

I have another question to ask you and I want you to be very careful before you answer it. The question is this: Can you break this thread? All right, let me see you try. That's fine, you really can. Put your hands to-gether and let me tie your hand with this little weak thread and see if

you can break it. *(Try it several times and make it more difficult each time to break it.)* Well, you are really quite a strong lad. And now when I tie you this time you may have to struggle a long time before you break it. *(He tries and tries but finds it impossible to break away.)*

Now, that is just what sin does. A boy says, "O I can sin when I want to and break loose when I want to and it won't make much difference." But it does. This was only a little string and now this boy can't break it. It may be just a little sin but unless you have help from God you can't get loose. What would you suggest? Why, get a knife! Of course. Has any little boy a knife? *(Have one ready if no one responds.)* Before he cuts the string and lets you free I want you to repeat with me this Bible verse: "Take . . . the Sword of the Spirit which is the Word of God!" The Bible, if used will keep you out of sin and cut you loose from sinful habits. Use the Bible Sword!

THE STRANGE BOY WHO WORE HIS COAT INSIDE OUT

OF COURSE you have heard of the boy who got out of bed the wrong way. At least that is what his mother told him when he came down stairs one morning with a frown. I guess it was true, too, because mothers generally are right about those things. But have you ever heard of a boy who wore his coat inside out? Well, let me tell you about it and perhaps you will find that is just what you have been doing.

This boy came down one morning with an ugly frown on his face. Some people call it a frown. Nothing seemed to go just right that morning. He wanted to go outside and play with his new bat and ball but it was raining. Of course his mother couldn't help that. And his brothers and sisters couldn't stop the sky from raining but he acted as though they could.

The mother was a very wise mother! She told him to take off his coat. And I am going to ask one of the boys to come to the platform and show the rest of us just how he looked without a coat. He was surprised when she told him to turn it inside out but he did it. And then he was amazed when the mother told him to put it on but he did that too. Then the mother told him to look in the mirror just to see how he looked. And this is just the way he appeared.

When he saw how he looked he had to smile. He was about to take off his coat again when his mother said, "Don't take it off until you have promised me to keep the smile side of your face on the outside and never turn it inside out again." "Try to keep the smile side of your face on the outside. There! I knew you would. One day David said,

"Thou madest known unto me the ways of life; Thou shalt make me full of gladness with Thy face!"

ARE YOU A WHINER OR A WINNER?

(Get an old doll somewhere that says, "Mama." The louder and whinier the cry, the better. In order to have a bit of mystery have the doll in a paper bag. Ask the children to guess what is inside. They will! After they have guessed or have tried for a little while show them that it is a doll. Of course it will cry when you hold it a certain way.)

WELL, that's strange that such a good looking doll would make such a whining noise. Perhaps we can make the doll feel a little better *(Then the speaker addresses the doll.)* "Do you like to come to church with this fine looking group of boys and girls?" The doll replies, "Mama." "Isn't this a beautiful day?" Again the doll says, "Mama." "Do you like our town?" *(Ask some questions which would be of importance at that particular time of the year.)*

I am sure that I have tried to do my best to make the guest of the morning feel at home. We want everybody to feel our hearty welcome the moment they come into the church. What have

we here? *(Pull out the bit of mechanism which makes the doll cry.)* Why, this is the whiner within the doll! Now, do you know that there are boys and girls who are whining all the time? They aren't satisfied, no matter what happens. They don't seem to know how to do anything except to whine. And about all they can say is, "Mama."

The only way a boy or girl can become a "Winner" is to have the whiner taken out of his or her life. Today and tomorrow be very careful. And when a temptation comes to you to whine you just say, "I WON'T BE A WHINER BECAUSE I WANT TO BECOME A WINNER." Paul, the apostle of Jesus Christ wrote a letter to the Philippian Christians (4:11) in which he says, "I have learned, in whatsoever state I am, therein to be content." If you're like Paul in that respect I am very sure that you will be a winner.

MINUTE GIRLS AND MINUTE BOYS

I WONDER if you know what I mean? Years ago our land was ruled by men who were very cruel. Our forefathers didn't like to be treated as slaves so they said that they would rather fight for right and justice. There were many hundreds of men who were farmers and blacksmiths and carpenters who were ready at a minute's notice to pick up their rifles and run to where the danger was. And so they were called, "Minute Men."

When they were warned they didn't stop to make excuses. They forgot all about excuses. The man who stopped too long to get ready for the fight wasn't worth very much to the American cause. He had to be ready! Always ready. Day or night he was ready to answer to the call of duty.

Christ the Great Captain said to His soldiers, "Be ye ready!" So you see that He wants "Minute Girls" and "Minute Boys." Jesus lived a wonderful life as a boy so that when the Father wanted Him to do some work for Him He was ready. When God called Samuel the tired little fellow arose from his sleep and rubbed his eyes but he was awake enough to say, "Here am I!" And when God called again he responded again. He was a "Minute Boy!"

When your mother asks you to do something which ought to be done in a hurry do you say, "Wait a minute?" When you are supposed to run to the store for something your father wants, do you loiter on the way? "Be ye ready" to do anything.

When Queen Victoria was a girl her mother left the papers showing the line of succession to the throne of England where the princess could readily see them. One day she went to her mother with this question, "Mother, who is to be next heir to the throne after Uncle William? It looks as if I am." And the mother said, "Yes, daughter, you are." The little girl thought for a moment and then said, "Then, mother, I will be good." You see she was getting ready for her task. She too was a "Minute Girl." Be good, be kind, be truthful and be loving. "Be ye ready," said Jesus.

OUTLINES

FRANK L. COX

The Righteousness Required

Matt. 5:20.

The word "exceed" means: To go beyond; to surpass; to excel; to outstrip. We must exceed the righteousness of the scribes and Pharisees, else be shut out of God's kingdom. What was their type of righteousness?

I. They were good theorists, but poor practitioners (*Matt. 23:1-3*). We must go beyond them by practicing what we preach (*Matt. 7:21-23*; *Jas. 1:22*).

II. They bound burdens on others, but refused to be bound (*Matt. 23:4*). We must exceed them by binding upon ourselves the things the Lord has bound—his commandments.

III. They did their righteousness to be seen of men (*Matt. 23:5-12*). We must surpass them by doing our righteousness to be seen of God. (*Matt. 6:1ff*).

IV. They shut the kingdom of heaven against men (*Matt. 23:13*). The Lord would have us to enter the kingdom and lead others into the same (*Matt. 28:19, 20*).

V. They gave attention to details, omitting weightier matters; they avoided lesser sins, but committed greater (*Matt. 23:23, 24*). We must excel them by attending to weightier matters, by avoiding all sins. (See (*Mic. 6:8*).

VI. They scrupulously avoided outward sins, but were corrupt within (*Matt. 23:25-28*). We must excel them by avoiding heart-sins; heart-murder; heart-adultery, etc. (See *Matt. 5:21ff, 27ff*).

VII. They were intent on finding faults of others, but left neglected glaring sins in their own lives. The Lord wants us to outstrip them by finding first our own sins and correcting them. (*Matt. 7:1ff*).

If our righteousness does not outstrip their righteousness, we are lost and undone. The Lord's language can mean nothing else.

The Vine and the Branches

Jno. 15:1-11.

These words constitute a portion of Jesus' last discourse, which was spoken to the eleven, Judas having departed.

Jesus is the vine, the disciples are the branches, and the Father, whose anxious care is over all, is the husbandman (*vs. 1, 2*).

Jesus had already told the disciples good bye (*Jno. 13:33*), and they felt that the separation was upon them. The parable teaches to the contrary. Though separated bodily, there was a spiritual connection between them. This connection is vital—like that of a vine and its branches. The disciple is in Christ, and Christ is in the disciple (*v. 4a*).

In the parable, four things are clear:

I. Without the vine, the branches can do nothing.

1. They cannot cleanse themselves (*v. 3*).
2. They cannot bear fruit (*vs. 4, 5, 11*). (See *Gal. 5:22, 23*). The fruitless branch is severed and burned (*v. 6*).
3. They cannot find satisfaction for their hunger and thirst (*v. 7*). Apart from the vine, the branches cannot live and grow (*Jno. 1:4*; *2 Cor. 5:17*).

II. Without the branches, the vine can do nothing. Though the vine is of prime importance, it can accomplish nothing apart from the thriving branches. Jesus had been working for his cause in person; now, at his departure, he must look to his disciples. Apart from the branches, the vine cannot—

1. Beautify the vineyard.
2. Bear fruit (*vs. 8, 9*).

III. All that the vine possesses belong to the branches. The sap, the nourishment, yea the very life of the vine belong to the branches. All that the vine receives, it gives to them. (See *Mk. 10:45*; *Jno. 10:11*; *17:14a, 22*; *Rom. 8:17*).

IV. All that the branches possess, belong to the vine. If the vine places everything at the disposal of the branches, the branches should reciprocate. If the branches must depend on the vine, they should place everything at the disposal of the vine. (See *Rom. 6:13*; *12:1*; *1 Pet. 2:5*). We should glorify Christ's name in all that we do (*Col. 3:17*; *Jno. 14:13*; *Lk. 24:47*; *Matt. 28:19*; *1 Pet. 4:16*).

Lukewarmness

Rev. 3:15, 16.

Observe:

I. The nature of it: "Thou art neither cold nor hot." It is a negative attitude toward both good and evil. In the lukewarm Christian, good and evil meet and are neutralized.

II. The cause of it:

1. The diversity of interests. The human heart is not big enough to contain the Lord and the world at the same time. Interest in the one will chill the interest in the other. (See *1 Jno. 2:15*; *2 Tim. 2:4*; *Lk. 10:28-42*).
2. Satisfaction with the present state of things (*Rev. 3:17a*). Self-satisfaction is a death blow to Christian zeal and progress.

III. The danger of it:

1. It expels Christ from human souls. Lukewarmness had driven him from the hearts of the Laodiceans. He was standing on the outside. He does not dwell in the house of the indifferent host.
2. It expels man from Christ. The lukewarm Christian is nauseating to the Lord. When Christ is gone, life, hope, and salvation are gone.

IV. The cure for it:

1. Activity: "Be zealous therefore, and repent." Warmth in activity.

2. A responsive heart. Though dispelled, Jesus "stands at the door" and "knocks" for admittance.
3. Communion: "If any man hear my voice and open the door, I'll come in to him, and sup with him and he with me." When coolness exists between friend and friend, there is nothing that restores warmth like communion.

The Way of Cain

Jude 11; Gen. 4:1-15.

Cain was the first born of the race. At first he was a hope, then a disappointment. (See Gen. 3:15; 4:1). In his life sin arose and wrought a terrible tragedy. The character of Cain has been duplicated in the lives of others. "Woe unto them!"

"The way of Cain" was:

I. The way of unbelief (vs. 2-52; Heb. 11:4). His unbelief was brought to light in the manner of his worship. Abel worshipped according to God's command (Rom. 10:17). The offering of the one was accepted, the other rejected. Let us be cautious lest we be modern-day Cains!

II. The way of persecution (vs. 5b-8).

1. It began in envy. The displeasure which should have been turned against himself, was turned against his righteous brother. God reasoned with him, but to no avail. Envy is blind.
2. It expressed itself in murder. He put into execution the thought he entertained. Murder is the culmination of envy. Hatred is murder in its essence. (See 1 Jno. 3:11, 12, 15).
3. It ended in an effort toward concealment. He buried his brother. The sinner would like to bury his sins once for all.

III. The way of selfishness (v. 9). Note here:

1. Jehovah's question: "Where is thy brother?" He did not question him concerning his field, etc. He questioned him concerning his brother whom he had wronged. God does not want you to be separated from your brother.
2. Cain's reply: "I know not." A lie. One sin called for another. "Am I my brother's keeper?" The gospel of selfishness with the first murdered as its preacher. Contrast Cain with Andrew (Jno. 1:41, 42).

IV. The way of bitterness (vs. 10:15). God heard the avenging cry of Abel's blood and punished the murderer.

1. The ground was cursed. Sin destroys the trades and professions of men; it destroys reputation which is worth more than capital.
2. He became a fugitive. Sin makes men restless and fearful. No place like home to the man who has a guilty conscience. (See Isa. 57:20, 21).

CHOIR AND CONSOLE

PRELUDE

Morning Song	Hollins
Cantelene	Shelley
Emmaus	Frysinger
Prelude	Bonnet
Andante Religioso	Hailing
Cathedral Pictures	King, Elert
Invocation	Maily
Entreaty	Salome
Adoration	Turner
Adoration	Borowski

ANTHEM

Give Ear Oh Shepherd	Whiting
Who Is Like Unto Thee	Sullivan
The Day Is Past And Over	Gilchrist
Still, Still With Thee	Foote
God So Loved The World	Stainer
Incline Thine Ear	Himmel
O Saviour of The World	Goss
Jesus, I My Cross Have Taken	Brackett
Rejoice In The Lord	Mascagni
Comforter Divine	Chaffin

OFFERTORY

Andantino	Lemare
Lento Expressivo	Ketelby
Intermezzo	Rheinberger
Melody Pathetic	Fink
Andantino in D Flat	Lemare
Ave Maria	Bach, Gounod
Berceuse	Faulkes
Awakening	Engelman
Andante	Smith
Peace	Maunder

POSTLUDE

Allegro Festivo	Boslet
Allegro Maestoso	West
Sursum Corda	Ireland
Postlude in E Flat	Abernathy
Andante Serioso	Ketelby
Postlude in F	Roberts
Temple Postlude	Petrall
Lenten Postlude	Koch
Allegro	Merket
Choral	Boellman

Scripture Applied

Replying to a request for a settlement of his bill, a customer wrote to a merchant at Kenosha, Wisc.—

"Please refer to Matthew 10:29."

The verse read:

"Have patience with me, and I will pay thee all."

ILLUSTRATIONS

WILLIAM J. HART, D.D.

Einstein and Jesus

John 7:46. "Never man spake like this man."

Albert Einstein was asked: "To what extent are you influenced by Christianity?" "As a child I received instruction both in the Bible and the Talmud," he replied. "I am a Jew, but I am enthralled by the luminous figure of the Nazarene." "You accept the historical existence of Jesus?" "Unquestionably! No one can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every word. No myth is filled with such life."—*Dr. George D. Owen in "When the Sun Rises."* Revel Co.

Sacrifice of a Physician

I Tim. 2:6. "Gave himself."

Some years ago in Newark, New Jersey, all the churches in the city—Protestant, Catholic, and Hebrew—united in prayer for the life of one man who was sick. He was a physician, Dr. Royal Whiteneck. When he was a young man he had lost his only son.

He decided then and there to give his life to the study and treatment of children's diseases. Over seven thousand homes felt his healing touch. He was made desperately ill by a germ from the body of one of his little patients. A score of physicians were called into consultation. Dozens of people offered their blood for transfusion. Women knelt on the pavement outside the hospital to pray. One would whisper to another, "He saved my baby." Back came the answer, "Mine, too." He passed away, and his last words were words of sympathy for the children who were sick. "My little patients," he murmured, "what about them?"

Why do we care for a spirit like that? We just do. There is no explanation. But there is something about it which appears more important than anything else in the world. There is the unsparing spirit which puts all selfishness to shame and makes us wish we could play the man like that when someone really needs us.

Nineteen hundred years ago there was born a Man who embodied this spirit, and it has been carried along in the stream of life ever since.

—*Dr. F. K. Stamm in Good Housekeeping.*

Lifted Above Fear

Rev. 1:17. "Fear not."

A writer describes what happened in a cholera-stricken district in India when a little band of missionary doctors appeared. The people had been dying in hundreds. A deadly fear held the whole country in its grip, laying people open to the disease. But the advent of the doctors

changed the whole situation. As the stricken people thought about them and watched them at their healing work, the paralysis of fear was lifted. Hope returned, and the faith that the trouble would be overcome.—*Dr. James Reid.*

Value of Vision

Prov. 29:18. "Where there is no vision, the people perish."

A Chicago man who has just made a tour of the Southwest is back home now, waiting for blindness to come upon him. Seeing the Southwest was his life's ambition, and now that he has realized it he is ready, he says, for the fate which specialists have told him will overtake him within a year's time.

If you were told now that your sight would be gone in a year's time, what task would you set your eyes to? Is it your chief ambition to see certain places in the earth? Are there books you have always looked forward to reading? Works of art you always hoped some day to see?

Imagining that your sight is only a temporary possession is a good way to discover exactly what it is your spirit holds valuable.—*Cape Cod Standard-Times, Aug. 6, 1938.*

"God's Little Workshop"

II Tim. 2:15. "A workman that needeth not to be ashamed."

Few people know that one of the greatest scientists in the United States is a Negro—Dr. George Carver, of Tuskegee.

He has made some of the most important discoveries relative to the industrial use of farm products that have ever been made by anyone. It has often been said that he was offered a position at \$100,000 a year by a great firm, and many other flattering offers, but he has refused them all. He calls his laboratory "God's Little Workshop." His only desire is to make scientific discoveries which will accrue to the benefit of humanity. Deeply convinced that prayer is a means of discovering God's guidance in scientific matters as well as in the living of one's daily life, he spends hours on his knees asking that God will show him the light. When people go to the Tuskegee campus and look upon this little colored man, so gentle, humble, and wise, they can scarcely realize that there is one of the geniuses of the century.—*Earl L. Douglas, D.D.*

All Objects of the Seeking Saviour

Luke 19:10. "The Son of man is come to seek and to save that which was lost."

To a mother looking for her wayward lost girl and who mistook a wretched passer-by for her daughter, the latter cried: "I have no mother! I wish someone would look for me!" But all of us are objects of the searching Saviour.—*Dr. George Elliott.*

And I am the Man"

Acts 8:4. "Went everywhere preaching the word."
Gideon Ousley, an itinerant preacher in Ireland in the early years of Methodism, was often mobbed. But it was his custom to hire the village crier to announce his meetings. Once he heard the man call faintly, on account of fear. Ousley, however, took the bell out of his hand, rang it himself, calling in clear tones: "This is to give notice that Gideon Ousley the Irish missionary, will preach to-night! And I am the man myself!"

Life's Discipline

1 Cor. 12:9. "My grace is sufficient for thee: for my strength is made perfect in weakness."

From an article on "The Discipline of Pain and Suffering" in *The Christian Leader*, by the Rev. Harry Westbrook Reed, these two illustrations are taken.

1—Motor and Man

"I think that I have seen the futility," writes Dr. Reed, "of trying to avoid pain and suffering and of attempting to throw off the misery they create by depending solely on material means. We have long since concluded that they, both, can be borne, and that there is a light athwart our path which will bring an increasing joy out of the very distressing darkness.

"It can be borne only from within. What powers lie within us! When some great suffering comes it is astonishing how quickly some hitherto unknown, perhaps unused, force is discovered in our souls. We are full of these sources without being aware of their presence until the unusual calls them forth. We can tell almost to a pound what a motor car can carry without endangering its springs, but we cannot tell what a man under stress can carry in the way of suffering. When we estimate the carrying capacity of the motor car we do so without taking God into account, but when we estimate our capacity to endure, it is the secret reserve of spiritual power that has to be reckoned with. And there is no limit to this save the limit which we ourselves make through fear and doubt.

2—Visiting the Crippled Woman.

"Pain and suffering not only can be borne but when they are rightly accepted, they have a transforming power over our own lives. When I was a student in the theological school I supplied the pulpit of a church located in a small western New York town. While I was there I was asked to visit a crippled lady who had been in her wheel chair for many years. I went to see her with the idea that I was to comfort her and to give her some cheer and hope. I had been in

the house only a few minutes when I discovered that I was the one being made happy and hopeful. In that one hour I learned something of the secret of the transforming power of pain and suffering. And may I say in all humility it has been of incalculable and increasing value to me in meeting the demands which life has imposed."

Why the Cup Was Precious

1 Cor. 11:25. "He took the cup."

Some years ago there lived in a thatched cottage at the head of a Scottish glen a poor Highland widow. It was a poor home, but on a cupboard was an old cracked cup, covered with a glass globe, as though it were an object of considerable value. That old cup had a history. Years before, one autumn day, a carriage with a lady inside stopped at the door of the lonely cottage. The lady asked for a little water, and it was brought for her by the woman in this very cup. To the old woman's astonishment she afterward learned that the lady who had used the cup was Queen Victoria. The fact that her lips had touched the rim of the old cup consecrated it, and made it an object of great value to the old widow. Since Christ's lips have touched the cup it has become sacred to us.—*The Sunday School Times.*

The Bread of Life: The Wine of Love

1 Cor. 11:26. "Eat this bread, and drink this cup."

Come ye and rest! the journey is too great;

And ye will faint beside the way, and sink;

The bread of life is here for you to eat,

And here for you the wine of love to drink.

Then, fresh from converse with your Lord,
return

And work till daylight softens into even;
The brief hours are not lost in which you learn

More of your Master and His rest in heaven.

—*Bishop Bickersteth.*

In Memory of Me

Luke 22:19. "This do in remembrance of me."

Not alone the bread and wine

Taken in solemnity

'Midst the chill of gloomy aisle,

When all hearts are drawn to Thee;

Not alone of these, He said,

"Do in memory of Me";

But of every part of life

Would enthroned the sovereign be.

Every act He would assume

Sacramental of His death;

Every thought He would control,

Every whisper, every breath.

Not alone the bread and wine

Taken in solemnity:

"All thy life," the Master taught,

"Live in memory of Me."

—*The Christian World.*

Drifting Sands

Song of Sol. 2:15. "The little foxes that spoil the vines."

From Broken Hill, New South Wales, comes the news that the community is slowly being engulfed by sand drifting in from central Australia. The town is doomed to become as one of the buried cities of Asia.

So small and seemingly unimportant are the minute particles of sand that it appears incredible that man's power should be impotent before them. Yet their story of power is written in many instances of wholesale destruction.

The picture is an illustration of the gradual submergence of noble lives and high-minded social units, beneath an accumulation of little carelessnesses, little conformities, little compromises, little concessions, until the whole structure is overwhelmed.—W. T. Ellis.

CHURCH AND SOCIETY

J. J. PHELAN, D.D.

Moral Religion

Matt. 6:13. "And do not subject us to temptation."

Jno. 17:15. "Keep them from evil."

None are free from the folkways and social patterns of society. How necessary then that we have a Moral Society. If it is difficult for a moral individual to adjust himself to an immoral society, is it any less difficult for an immoral person to adjust himself to the same kind of society? Of the 3,500,000 prisoners, released from penal institutions this year, nearly 1,500,000 will return for victimizing society: 700,000 of these are under 21 years of age. Does society itself create no "victims?" Is it not true that as life increases in complexity, the crime-index also increases? The real crux is: Have we the kind of a religion that will reduce the number of these victims, who are largely, the result of malnutrition, broken homes, deprived normal rights and privileges, lack of medical care and a socio-religious training? And are we working at it?

Re-vivifying Religion

Jas. 2:26. "Faith is dead without good deeds."
Matt. 5:24. "Go make up with your brother."

In that "glorious" past, many revivals occurred in inverse ratio to our poverty and economic defeat. Not so, this time. The recent National Preaching Mission, though well-attended, was quite free from "old-time" religious revival-fire, while the numerical citation of "souls saved," escaped the headlines. A vital spiritual revival is needed today, for in nothing is our poverty more marked than in vital religion. But how can you develop a revival in an atmosphere of anti-

Semitism, anti-Negroism, anti-Catholicism, and a whole lot of other racial and cultural anti's? Why not a "revival" in the Christian interpretation of "Mutuality" and "Segregation?"

"Crisis" Religion

Jno. 14:6. "I am Way and Truth and Life."

Whenever you hear these staccato or falsetto notes, flee for shelter. They are suggestive of foghorn whistle or an ambulance-rescue wagon siren: "this present crisis is absolutely the greatest the Christian church will ever face" (as tho' the church has never passed thru a few "crises"). Again, "the movement" (usually, the coming one) "not only assures the Kingdom of God among us, but also shapes the nature and character of organized religion in this city for the next century" (the "movement" arrived, and is now dead as a dodo). There are also, many ingenious forms of the "you-must-or-we-perish" alarmist exhortation. Here is a sample: "subscribe now, or else witness the collapse of Protestantism," God however still lives, while the church and government still stands. Christ left no blue-prints for a "ballyhoo setup!" Veracity and honor require none.

Religion of The Cross

Acts 2:32. "We are all witnesses."

Devotion to the Cause of Peace, Education Crime Prevention and Child Labor Legislation is all praiseworthy, but not to be confounded as a substitute for the Great Commission "EVANGELIZE." But how evangelize? Many demand organized mass-evangelism. Others believe that personal witnessing is more effective. Some churches have trained evangelistic groups under direction of pastor—a kind of "every-member" canvass, but for "souls," rather than funds. The assignment of "prospects" to ushers and wives, each week has brought good results. Home Altar Service and "Go-To-Church" Campaigns may also be used in "soul-saving." The real challenge is, have we a Cross-centered and love-in-action religion?

Ethical Religion

Matt. 4:7. "You shall not try the Lord your God."
Matt. 6:24. "You cannot serve God and money."

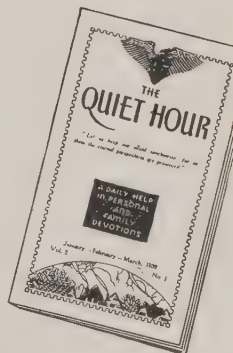
The old lady who said that she "liked the kind of a God" she "could cuddle up to," has many friends and relatives of her kind today.

To many, God is simply "a good-natured old Grandpa"—a kind of glorified being, who is never more happy than when He can playfully bounce His children upon His knee. A deity in his dotage, whose mind is weak, and who will tolerate any kind of misconduct from His children, so long as they bring Him something, regardless of where and how they obtain it—is not the Jehovah God and Father of Jesus. The "lush-day" god of success is out.



Maintain the SPIRITUAL TIDE

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Churchgoing Religion

Heb. 10:25. "Let us not neglect meeting together."

"Why not a 'sit-down strike' in the church?" inquires a wag. Well, for one thing, the practice of confiscating church property by the entire membership, with usurpation of all seats at all services, has never become such an acute problem as to require any special action on the part of church trustees. We have often thought that a "lie-down strike" might appeal to a large number of church inactives. Now let some one come forward and transform ordinary church seats and pews into adjustable folding-beds!

Self-respecting Religion

Matt. 7:6. "Do not throw your pearls before pigs." (Goodspeed).

Luke 10:11. "The very dust . . . we wipe off in protest."

We are to seek and save the lost sheep. But suppose some of those lost sheep change their nature into that of a goat or a pig, in spite of our efforts to prevent it. Then Deity Himself is compelled to pass them by. For further particulars, consult Matt. 25:31-40; Luke 8:33.

Proof-Text Religion

II Cor. 3:6. "What is written kills, but Spirit gives life."

I Cor. 3:10. "The Spirit fathoms everything."

A bible-class discusses the entrance of women in industry, and as usual, simply goes "round and around." A bachelor brother suggests that the class might profitably consider man's duty in the home. He boldly contended, that "a man should wipe the dishes!" But he couldn't convince them. A real friend however, came to his rescue. Slowly, the friend extracted a pocket edition of the Old Testament and solemnly read: II Kings 21:13. "And I will wipe Jerusalem, as a man wipeth a dish, wiping it and turning it upside down." And the fame of that reader still waxeth great!

Apologetic Religion

Phil. 1:20. "Cheer my heart as a Christian."

Luke 1:68. "He brought about their deliverance."

Matt. 25:36. ". . . You came to see me."

Whether in business, industry, home, school or church—you'll meet them. Prepare for a machine-gun barrage, even before you are seated. They omit nothing in pretense, apology, defense, excuse, artifice and alibi. They impress you as a guilty prisoner before the bar, pleading and craving for mercy. If one is possessed of an inferiority-complex, a weak-defense mechanism and a sinful heart, why not go to prayers? God promises deliverance, but even here, one must be free from sham, mask and show. The wife who insisted that her husband died of "a stroke of apology," rather than the coroner's verdict—"a stroke of apoplexy,"

very likely knew whereon and wherein she based her convictions.

Assuring Religion

Phil. 3:14 "Forgetting what is behind me."

Isa. 40:1. "Comfort ye, comfort ye my people."

Here's comfort for the preacher, lawyer, doctor and any other mortal who serves the public. What a hundred or even five hundred million folks, may "say" or "think," will never change one iota of God's Law, and what He "says" and "thinks!" Doctor Forest O. (Phog) Allen, the Kansas University basket-ball coach was a good coach, but who can win them all? It is reported that protests and criticisms mounted rather high on his desk. When asked about it, he responded: "If a postman stopped to kick at every dog that barked at his heels—he would never get his mail delivered." The principles and policies of Jesus also, were hardly dictated by any "Downtown Coaches," "loyal alumni" group or "key" individuals in religion or business.

Personified Religion

Ps. 19:1. "The heavens declare the glory of God."

Man loves to personify nature, things and ideals! He defies the past, his heroes and his friends. Yesterday, it was "Old Man Winter," today, it is "Old Man River." A few weeks previous, it was "Old Nick," who personified, glorified and even deified the spirit of Christmas. The early Hebrews used to apotheosize the Devil as "that old serpent." Another time, he was a "fallen angel," or "roaring lion, who prowls about, wanting to devour you." Writers personify "gentle Spring," "dancing" or "laughing waters," "scorching August," "smiling Jack Frost." In order to coax a sluggish motor, we've even been known to say "Now Old Boy!" This homo sapiens is a mighty sociable animal when given a chance. Christ's religion is packed with social principles.

Pilate

Luke 23:4. "And Pilate said . . . 'I cannot find anything criminal about him.'"—(Moffatt).

"I see no wrong in this man Christ,"

Pilate addressed the maddened horde;

"Give us Barabbas!" they cried loud,

"And let us crucify the Lord!"

"I see no wrong in this man's deeds,"

Thus Pilate said the while he sighed;

"Give us Barabbas!" came the cry,

"And let the Christ be crucified!"

"I see no wrong," Pilate spoke low,

"And yet I bow me to your will!"

And then he turned to wash the hands,

That slew Christ on the lonely hill.

—Edgar Daniel Kramer

BOOK REVIEWS

I. J. SWANSON

A LIST OF BOOKS FOR LENTEN READING

Chosen by
P. Whitwell Wilson

For the second time during recent years, I suggest twenty-one books out of many times that number for Lenten reading. In selecting these books I am greatly impressed by the gravity of the far-reaching issue that here emerges. The world has passed out of a critical transition into a period of constructive reverence for man's personality, which, in any era whether mechanical or mediaeval, cannot be its true self unless it be filled with the Spirit of Him in Whom we live and move and have our being. Whether the life that we are intended to lead as individuals within ordered society is possible without a knowledge of God revealed in Jesus Christ. That is the question, and the happiness of the human race, the future of the civilization which has been elaborated during the long pursuit of this happiness, depend upon the answer to this question.

No one can enjoy a plunge into this many-foot bookshelf, without gratitude that in a mechanical era, communion between God and man is emerging so clearly out of the chaos.

Anyone who reads any of these books as a commentary on newspapers that all of us have to read, will find that God in Man, made fully known through Christ, is the supreme fact of life.

February 1, 1939

CHRIST OR CAESAR

By Hugh Black. 220 pp. Revell. \$2.00.

PASTORAL PSYCHIATRY

By John Sutherland Bonnell. 237 pp. Harper. \$2.50.

BROTHER PETROC'S RETURN

By S. M. C. 249 pp. Little, Brown. \$2.00.

SAINT PAUL FROM THE TRENCHES

By Gerald Warre Cornish. 84 pp. Houghton Mifflin. \$1.35.

EACH WITH HIS OWN BRUSH

Contemporary Christian Art in Asia and Africa. By Daniel Johnson Fleming. 65 reproductions. Friendship Press. \$1.50.

THE PROBLEM OF FOLLOWING JESUS

By James Gordon Gilkey. 127 pp. Macmillan. \$1.50.

A GUIDE TO UNDERSTANDING THE BIBLE

By Harry Emerson Fosdick. 348 pp. Harper. \$3.00.

THE APOCRYPHA, AN AMERICAN TRANSLATION

By Edgar J. Goodspeed. 493 pp. University of Chicago Press. \$3.00.

A LABRADOR LOGBOOK

By Sir Wilfred Grenfell. 372 pp. Little, Brown. \$1.75.

GOD'S WORD FOR TODAY

A Devotional Book for the Home. By O. C. Hallesby. Translated from the Norwegian by Clarence J. Carlsen. 376 pp. Augsburg Publishing. \$1.00.

SAINT CATHERINE OF SIENA

By Johannes Jorgensen. Translated from the Danish by Ingeborg Lund. 445 pp. With Frontispiece. Longmans, Green. \$3.50.

THE REDISCOVERY OF MAN

By Henry C. Link. 257 pp. Macmillan. \$1.75.

YOUNG EMERSON SPEAKS

Edited by Arthur Cushman McGiffert, Jr. 276 pp. Houghton Mifflin. \$3.00.

THE FINGERPRINTS OF GOD

By William H. Orr. 128 pp. Cokesbury. \$1.00.

THE VALIDITY OF THE GOSPEL RECORD

By Ernest Findlay Scott. 213 pp. Scribners. \$2.00.

UNDERSTANDING CHILDREN

By Lewis Joseph Sherrill. 218 pp. Abingdon. \$1.25.

THE FAITH OF BETTY SCOTT STAM IN POEM AND VERSE

Arranged by her Parents. 139 pp. with illustrations. Revell. \$1.00.

OUR LIFE OF PRAYER

By J. Wilson Sutton. 141 pp. Morehouse-Gorham. \$1.25.

CHRISTIANS IN AN UNCHRISTIAN SOCIETY

By Ernest Fremont Tittle. Association Press. \$.50.

JESUS AND THE EDUCATIONAL METHOD

By Luther Allen Weigle. 128 pp. Abingdon. \$1.00.

ASKING THEM QUESTIONS

Edited by Ronald Selby Wright. Second Series. 259 pp. Oxford University Press. \$1.25.

THE RIGHT TO BELIEVE

By J. S. Whale, President of Cheshunt College. Cambridge University. Scribner's. 132 pp. \$1.25.

This volume is made up of a preface in which the author states that his book "embodies the substance of various lectures"; a prologue in which he outlines his procedure; and eight chapters of discussion which must surely prove a joy to the Orthodox believer whatever it may prove to the Liberal in theology.

The thesis holds that man is a sinner, weighed down by guilt and faced by death. His greatest need is deliverance. The Deliverer is Christ. The "heart of the matter" is "fellowship" with God and the redemptive process is through a personal "commitment" to Christ "as Master and Lord and a learning of Him by personal experience." In the course of his discussions, Dr. Whale touches on the Bible; on the Cross which he says is "History's decisive center"; on the Church which is "still the most important single phenomenon which human history has to show"; on the

Will of God, the Christian Hope, the Life Everlasting.

The book is an attempt to answer the question, "What is Christianity and what has it to say and do for the people living down our street?" One wishes the author had dealt with that question in more orderly and effective fashion. On that score it leaves much to be desired.—H. W. S.

RECENT LITERATURE AND RELIGION

By John Rothwell Slater, Professor and Chairman of the Dept. of English, University of Rochester, New York. Harpers. 237 plus VIII pp. \$2.00.

In his preface, the author informs us that this book consists of "lectures on religious and ethical implications in current literature" which were "delivered before alumni of the Colgate-Rochester Divinity School." The purpose of these lectures is "to show by many examples how recent fiction, drama, and poetry in a skeptical age still reflects moods of faith in God and man." In fulfilling that purpose the author brings us into contact with the writings of such leading contemporary novelists, philosophers, poets and dramatists as Hardy, Galsworthy, Wells, Bennett, Chesterton, Huxley, French, Jung, Adler, Santayana, James, Hocking, Carrel, Housman, Bridge, Masefield, Yeats, Millay, Eliot, Frost, O'Neill, Shaw, Anderson and Dunsany.

Speaking of his method and procedure, Dr. Slater says that "the picture has not been made by selecting bright spots from a somber background." Rather it has been an unbiased endeavor to see "our generation as it is: struggling in vain for better living without better men to make it; to find happiness without sacrifice, peace without good will and prosperity without integrity" and yet strangely and wistfully aware of a "haunting sense of eternity surrounding us," the sense of a "something divine" that "awaits and invites us."

The book is made up of five major divisions dealing respectively with, The Literary Challenge to Religion; Religion in Fiction: the Older Generation; Religion in Novels and Dramas of Today; Four Major Poets of Doubt and Faith; and Recent Poetry of the Good Life." Three types of contemporary literature in which religious or ethical quality is discernible are most interestingly discussed, these types being called, The Literature of Contemplative Insight, Religion in Practice and The Lonely Struggle of Soul.

For all the fact that in recent literature we hear voices of cynicism and pessimism lifted in social protest and class conflict and voices making "wistful guesses at the riddles of life and death" and many times little that seems religious or ethical, the author holds that "Religion cannot be kept out of Literature" and that in Literature "from one source or another, still below the horizon, there are signs not perhaps of a Pentecost but, at least, of a new Epiphany." On this note of radiance the book concludes: "We see, then, at the close of this survey of religious and ethical factors in fiction and drama since 1900 that our age has been after all not indifferent to faith but merely incapable of reconciling traditional dogma with modern ways of thinking; not forgetful of the teachings of Jesus but eager to see them literally and honestly."—H. W. S.

THE GERMAN REICH AND AMERICANS OF GERMAN ORIGIN

New York, Oxford University Press. 45 pp. Cloth. \$1.50.

The sponsors of this volume are: Charles C. Bur-

lingham, James Byrne, Bernard Flexner, Monte M. Lemann, Howard Chandler Robbins, Samuel Seabury, Henry L. Stimson, Nicholas Murray Butler, Alfred E. Cohn, Felix Frankfurter, George Wharton Pepper, Monsignor Ryan, Murray Seasongood and Nathan Straus. Knowing that totalitarian governments seek to destroy or control the church every churchman should have this volume. Aside from a brief foreword and note there is no editorializing—the documents, from official sources, reproduced are more dramatic than any comment on them can be. The problem of the 8,000,000 Germans within our borders is one of great and growing importance. From the evidence presented in this book, it is increasingly obvious that the intensification of the campaign of Pan-German propaganda in America will result in the creation of a large group of inhabitants of the United States whose primary allegiance would be to the ruler of a foreign power. The result would be friction between this group and the rest of the American people. And added to this should be the words of Theodore Roosevelt: "We can have no 'fifty-fifty' allegiance in this country. Either a man is an American and nothing else, or he is not an American at all. We are akin by blood and descent to most of the nations of Europe; but we are separate from all of them; we are a new and distinct nation." The best review for this book is simply to tell every one to get it, and seriously study it.—W. R. S.

A HANDBOOK OF THE DRAMA

By Frank Hurburt O'Hara and Marguerite Harmon

Bro. Willett, Clark. 232 pp. & indices. Cloth. \$2.00.

In spite of the dramas that have been written for church use the religious drama and its church possibility still has a great field of opportunity before it. It is a medium which deserves more attention and consideration than many are prone to give it. But there is, among church leaders, a growing tendency to use and develop religious drama. To this end a book of this type would be valuable. It contains no dramas. Its three parts are: Essentials and Types of Drama, Structure and Technique of the Play, The Story of the Drama. It also has a dictionary of terms and three indices, making the volume available for ready reference. The book makes no pretense of being complete. But it does include in small space more than an elementary course on the drama. It brings together material not before gathered in one volume, as far as my knowledge goes. For all who are using drama, and for all who contemplate using drama, this volume will be worth its cost. Perhaps it will lead to further study. For, as the authors state in the introduction, "teaching is merely a springboard for independent thinking and individual exploration." Having been using religious drama I was looking for a book of this type, and so was glad to get it. It should be mentioned that the volume deals with all types and classes of plays. In spite of its contents the book is very easy to read.—W. R. S.

THE TRUSTEE AND THE CHURCH TODAY

By John Murdock MacInnis, Presbyterian Board of Christian Education. Pamphlet.

THE DEACON AND THE CHURCH TODAY

By John Murdock MacInnis, Presbyterian Board of Christian Education. Pamphlet.

SOCIAL SERVICE

By Rev. William M. Bours. Pamphlet.

These three pamphlets could well be considered together because they are parts of that slowly increasing literature for the layman. There is a crying need

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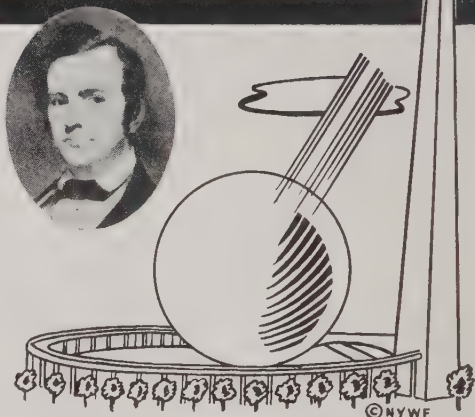
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BIOLOGY AND CHRISTIAN BELIEF

By W. Osborne Greenwood. Hinkhouse Press. 72 pp. 25 cts.

Recent studies by Chief Justice Tute of the Bahamas and by Dr. Henry H. Riggs of the Near East School in Beirut, together with others, have focussed serious attention upon a reformulation of Christian theology in relation to modern scientific discovery; and an entire reformulation of philosophic thought along spiritual lines. To those living in the scientific atmosphere of 25 or more years ago it will seem strange to say that the ultimate scientific philosophy of life is anti-materialistic and distinctly spiritual; but that is true. There is no space, there is no matter; there is no time. And thus materialism is a false view, a *reductio ad absurdum*. Dr. Carrel sees this. Ouspensky, especially in his *Tertium Organum*, saw it. Space limits further comment at this time. But it is a good introduction to this volume, some of this being

laid out in chapter 2.

Dr. Greenwood is a physician. He knows his biology; and he is well acquainted with modern scientific method and discovery. The book is popular in form, but exact within the limits set. It is an absorbing, fascinating, volume. To those unacquainted with how far science has gone; and their name is legion, this book will be an education. It should be required in every theological seminary and of every clergyman—W. R. S.

MUSIC IN THE RELIGIOUS SERVICE

By Ruth Pushee. Revell. 91 pp. \$1.00.

"Church music is a direct medium of communication with God," affirms the author in her fascinating story of sacred music. The Springfield Republican, when announcing this book, stated that the New England writer "has voluntarily made the study of hymns and other non-secular music a hobby." She has also had experience as organist and choir leader at North Amherst. With her extensive knowledge of her subject, resulting from a wide study, she has communicated her enthusiasm to her readers in this informing volume.

The history of sacred music is traced from the days of the Hebrews, when their "songs were most necessary to keep up the faith of the people," down to our own century. One marvels that so much information can be packed into such a small volume, and yet retain its readable form. The chapter on "Music in America" is one of great value. The writer reminds us that "in the early days of Colonial America music

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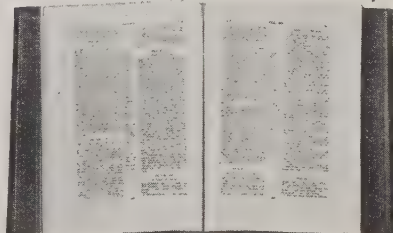
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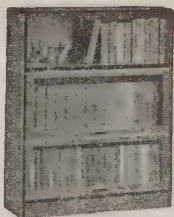
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man on its back, and amid the occasional palms, they
follow the star which shines brightly in the sky. This
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tion is very effective.

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W. J. H.

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I. "Sent From God"

Hymn: "Jesus Calls Us."

Prayer: That we may be used of God.

Hymn: "Make Me a Channel of Blessing Today."

Bible reading: John 17:6-8.

Hymn: "Jesus Looks to You."

Three Talks on the subject: "Sent From God."

1. John was "sent from God." John 1:6.

a. Because he was sent from God, he came with a message.

b. Because he was sent from God, he was unafraid.

c. Because he was sent from God, his work was worthwhile.

2. Christ was sent from God. John 4:34.

a. Christ came willingly and God sent Him willingly for us.

b. The thought that He was "sent from God" caused many people to listen carefully to Christ's message.

c. Because He was "sent from God," Christ fulfilled the prophecies concerning Himself.

d. Because He was "sent from God," He was able to accomplish His mission.

3. WE are also "sent from God." John 20:21.

a. Because we are sent from God, let us be busy.

b. Because He has sent us, we have no time for idle purposes.

c. Because we are God-sent, we must put our best into His tasks.

Hymn: "Willing Am I."

Series of prayers.

Benediction: Recessional music, "Ho, Reapers of Life's Harvest."

II. Awakening. (Spring)

Opening Scripture: Rom. 13:11-12.

Hymn: "Sunlight" ("I Wandered in the Shades of Night").

The awakening of the earth, Song of Solomon 2:11-13.

Hymn: "We're Marching to Zion."

A prayer of thanksgiving for the coming of the spring-time.

Parables of spring, by two people who tell simply and without comment.

1. The parable of the worm who became a butterfly.

2. The parable of a bulb which became a lily. The awakening of the people. Eph. 5:14.

Hymn: "Lead Me, Savior, Lest I Stray."

A prayer for the awakening of the people.

Talk: In what is the world of man asleep?

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2. We are asleep to the joy of living.

3. We are asleep to the joy of service.

4. We are asleep as to international issues.

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Prayer for spiritual awakening.

Talk: Spiritual awakening.

1. The Jews were spiritually asleep when Christ came.
2. The Catholic church was asleep when Martin Luther came.
3. The Episcopal church was asleep when John Wesley came.
4. Today, some of us are spiritually asleep.
5. Perhaps God has chosen this group for the means of the next spiritual awakening. Let us be spiritually awake. Let us give ourselves to God.

Hymn: "The Victory May Depend on You."

Hymn: "Church of God, Awake." (Wallace I. Coburn and Chas. H. Gabriel).

Benediction. Recessional, "I Need Thee Every Hour."

III. The Tithe

Announce this as a *meeting in tens* and try to use the number ten as much as you can in connection with it. Have ten people in the group act as choir. Get ten people to read, etc. Advertise with a huge poster bearing the number ten and saying: "Learn about this number at the ten meeting." Since there are numbers of people who will not hear a message on tithing if they know it is coming—let the real idea of the meeting be withheld, except from those who are to take part.

Hymn: "Faith of Our Fathers."

A *prayer-series*, by ten people, that we may be willing to lay aside our own opinions or customs and be guided entirely by the word of God.

Hymn: "I'll Go Where You Want Me to Go, Dear Lord."

Scriptures on the tithe, by ten people:

- | | |
|----------------------|---------------------|
| 1. Gen. 14:18-20. | 6. Matt. 23:23. |
| 2. Gen. 28:22. | 7. 1 Cor. 9:13, 14. |
| 3. Lev. 27:30-32. | 8. Heb. 7:6. |
| 4. 2 Chron. 31:5, 6. | 9. Heb. 7:8. |
| 5. Mal. 3:8-10. | 10. Heb. 7:9, 10. |

Hymn: "I Gave My Life for Thee."

Talks: One minute each by ten people: Ten reasons for tithing.

1. The tithe is a reasonable amount to pay.
2. The tithe is fair to rich and poor.
3. God would have been unfair to tell us to give, and then to leave us wholly in the dark about what we should give.
4. The tithe is the only amount mentioned in the Bible as being a suitable offering for God.
5. God said that the people who did not pay tithes had robbed him.
6. Jesus Christ said that tithing ought not to be left undone. Matt. 23:23.
7. A blessing is promised the tither. Mal. 3:10.
8. The first Christians were Jews who had always been taught to tithe.

9. The person who learns to tithe is able to administer both his own and God's money more wisely.

10. The New Testament and the Old Testament and the testimony of tithers all agree that God's plan is best.

Hymn: "Something for Thee."

Testimony: "I Found a Blessing in Tithing" by a tither.

Pledge-period: when cards pledging tithing may be handed out at the discretion of the workers.

Hymn: "Sweeter as the Years Go By."

Benediction.

Recessional: "Give of the Best to the Master."

IV. Easter Psalm

An evening of rejoicing over the Resurrection. Decorate with candles and lilies.

Hymns: "Praise Him, Praise Him."

"Holy, Holy, Holy Is the Lord."

"Doxology."

Bible reading: from memory, verse by verse quoted by some Sunday School Class—Matt. 28:1-10.

A prayer of thanksgiving for the Resurrection.

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Story: "The Walk to Emmaus" by a young person who has studied Luke 24:13-32.

Hymn: "I Know That My Redeemer Liveth."

Bible reading about our own resurrection, 1 Cor. 15:41-49.

A prayer of thanksgiving that the Easter story is being told to the ends of the earth, and of the hope that it brings.

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Hymn: "Christ the Lord Is Risen Today."

Quartet: "He Arose." "Gloria" or "Hallelujah Chorus" if your choir can do it.

Benediction.

Recessional: "Crown Him with Many Crowns."

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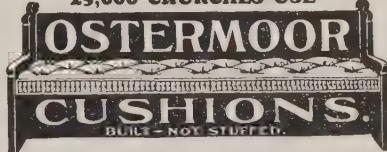
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Human City—Divine Christ

(Continued from page 117)

strong. Ask about the officials of a city, "Who are their friends?" and you will have the answer to the quality of city government. Ask the same question about a young man or woman, and you will know more of their character. Friendship of the type represented in the upper room offers an important avenue of hope to the city.

Good Friday Service

SUBJECT: "The Cross—Hope of the City."

TEXT: "Weep not for me, but weep for yourselves, and for your children."

SUBJECT MATERIAL: The whole city shared the Crucifixion. Calvary was a hill which reached above the city wall and the Cross on its summit could be seen from many points in the city. Doubtless it was viewed by people on the walls, in the windows of homes behind the walls, by many on the roads just outside the wall, and by some who had climbed the steep hill to mock the victims at close range.

Doubtless, to the masses in the city, this Crucifixion was just one more case of humans being sacrificed to the whims of the rulers; a spectacle to break the monotony of their oppressed lives. To others, especially to the rulers and those in authority, it was "good riddance." This man's teaching had seemed to smack of radicalism. "He should have known better than to question authority." Perhaps there were a few who looked upon the Cross with sorrow, wounded at heart by the apparent injustice of the death of this man who had borne himself with such poise, and seemed so fine. But it would nevertheless be true then, and doubtless today, that for the most part the masses looking upon that Cross saw in it no wrong.

There is another view which must not be ignored. It is what Jesus saw from Calvary. Before Him was the Holy of Holies on Mount Moriah. There, long ago, Abraham had nearly sacrificed his most precious son. But Abraham at the last moment had heard the voice of God proclaiming such sacrifice unnecessary. On this day those who were worshipping at that very hill could not hear the voice of God because of the noise and strife and clamor of the city. How often this same city, since the days of Abraham, had sacrificed her most precious sons without hearing the voice of God. Amos had been driven back to his Tekoa wilderness. Elijah had fled from the city for his life. Urijah had paid the price in full, perhaps before the very gate at the foot of Calvary. Had this city, too, stoned the gentle, great-hearted Jeremiah? And now another son seeking to awaken the city to an understanding of its own goodness was being reviled and persecuted in death.

Could Jesus from the Cross see, too, into the future and glimpse those scenes yet to come when this same human city under different names would stone Stephen, lead the aging Justin into the arena to torture, burn Savonarola

at the stake, drag Garrison through the streets and leave him outside the city for dead? Did He see too a Christian minister of the 20th century dragged into an Arkansas woods and beaten within an inch of his life and left for dead because he had sought to help the oppressed poor? Jesus, with His arms stretched out to make a cross out of His own life, was the supreme symbol that day of the heroic price of sacrifice that had been and was to be the cost of moral and spiritual progress. The hope of the city is even in those who care enough to pay that price.

Easter Morning Service

SUBJECT: "The Empty Tomb—Hope of the City."
TEXT: "Why seek ye the living among the dead?"

Luke 24:5.

SUBJECT MATERIAL: History has shown that the hope for ancient Jerusalem lay in those who found Jesus to be not a dead body in an empty tomb but a living spirit released upon the world.

Calvary was an experience shared by the whole city. Easter belonged exclusively to those who knew Jesus intimately before He went to Calvary. The gospels are specific on this point. The only ones who found Jesus after His death were those who had become so well acquainted with His personality that they would be able to recognize His spirit anywhere. The women came to the tomb and found Him in the garden. Two friends going to Emmaus met Him along the way. The eleven in the Upper Room found Him in their midst. The fishermen on the sea breakfasted with a stranger on the shore and found the living Lord. The eleven on a hillside, perhaps where He had taught them to pray, discovered that He still lived. Thousands may have passed the garden tomb, but the Easter experience belonged only to those who had known and loved the Master. Is it not eternally true that those closest to one who has died have experiences which they alone appreciate and understand?

The gospels are also explicit on the second point, that Jesus' friends recognized, after His death, in no case a body but in each case His spirit. The women in the garden "thought it was the gardener"; friends on the road "thought it was another traveler"; the eleven in the upper room "thought they saw a ghost." The fisherman on the sea thought the one on shore was "another fisherman." In each case it was after they had been a moment with the One they met, that they discovered the living spirit of Christ.

Easter has shown us that the hope of the city in Jesus' time lay with those who discovered through Him the eternal quality of life. In like manner the hope of our world lies with those who can discover, or who have discovered, the spirit of the Man of Galilee as a living influence in our world.

We see what we have disciplined ourselves to see. The Disciples were so well acquainted with the spirit of Jesus Christ that they could not fail to recognize it, and their own kinship to it, wherever they found it. As the artist finds colors

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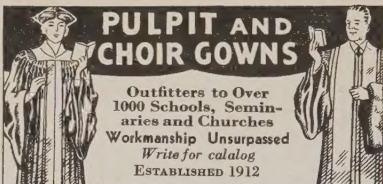
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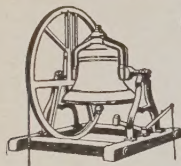




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on the sea which most of us do not realize are there, as the nature lover sees and hears things in the woods which most of us do not dream exist, so those who are trained in heart and mind to recognize and feel things related to the spirit of Jesus Christ will find it wherever they go. We may think at first we have met "only a gardener," or "another traveler," or "another fisherman." But acquaintance may reveal to us that we have come to know something more of the living spirit of the Master. The hope of our modern world lies in those who care, in homes in friendship, in the readiness to sacrifice, but above all else it lies in those whose approach to these things is made with the ability to recognize and cultivate the spirit of Jesus Christ.

Public Worship

(Continued from page 116)

occasion of worship. One of the most worshipful services ever witnessed by the writer was under the majestic oaks of a beautiful park in Illinois. The simple order appeared to be just what the occasion required, and every man attending seemed to feel that there was the house of God. Services held in the open are difficult to handle. There is so much to distract. Music is very difficult under such conditions and almost every feature of every service leaves us with the wish that it might have been better. And on the other hand we have shared in so-called occasions of worship in magnificent and expensive houses of God, that have missed their mark rather sadly. Everything considered, however, occasions of worship are much more effective in buildings especially designed to house them. Certain churches and chapels have caught and retained something of the spirit of worship in their architectural fitness. Certainly it is easier to lift the worshiper toward heaven and God in such an environment than in one that lacks artistic appeal.

The chaplain should come into this discussion far enough for us to know that worship is not a matter of personality. The chaplain is essential to any formal occasion worship in his command but his arrangement of that worship and his preparation for it should be in the interest of creating fellowship between the spirit of man and the spirit of the living God. If he has any other motive the occasion will not be worship but only a performance. It will descend to the plane of a perfunctory service in which he plays the leading role. In worship, the chaplain must be blotted out except as a responsible member of the group who shares the aspirations of those who have gathered together for communion with God. And it is the lasting influence of such communion that must give support to our military comrades in all exigencies, to the lonely sentry on an outpost that he may hold himself heroically ready for the proper performance of his military duties in spite of the terrors that crowd his imagination, as also to those who are called to do the prosaic duties of camp and field. His steadiness,

is clear-sightedness and his entire usefulness will be increased, not only by the presence of his comrades in arms, but by the inspiration that he holds over from a shared experience of worship with them. To bring about such an experience in the lives of his military confreres should be the ultimate objective of every chaplain. To such as can attain to this high goal his popularity is secure. To him they will turn in prosperity or adversity as their best friend. The one who made God real to them.—*The Army Chaplain.*

New Worlds to Conquer

(Continued from page 112)

primary importance now, as always, is not the physical world without. It is the spiritual world within. That is the world that needs conquering. I haven't any slightest doubt about our human ability to cope with every new situation that arises to affect our outward circumstances. Let hurricanes, floods, earthquakes, extreme temperature fluctuations, droughts, tidal waves, fires—let them come. See how we rise like phoenix from the ashes, and soon return to normal again.

But I do have an intense apprehension that by our neglect of the inner man—by our indifference to human values—by our preoccupation with purely selfish motives rather than concern for the Kingdom of God on earth, we may let slip through our fingers the precious insights and spiritual benefits so painfully acquired step by step through the ages. *Yes, we may crucify Christ all over again, even more cruelly and cold-bloodedly than his own contemporaries.*

How can we possibly miss the significance of all this? Who will accept the challenge it offers? New worlds to conquer—the world within, crying aloud to each and every one of us to come and explore its neglected domain, and tap its hidden treasures. New worlds waiting eagerly to bring about peace on earth, goodwill to men, by winning them to the fellowship of the Master.

No one can read the future. No one can foretell the ultimate outcome. But this much is certain: There is no other pathway under heaven by which we shall reach our yearned-for objectives, except the way pioneered by Jesus Christ.

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